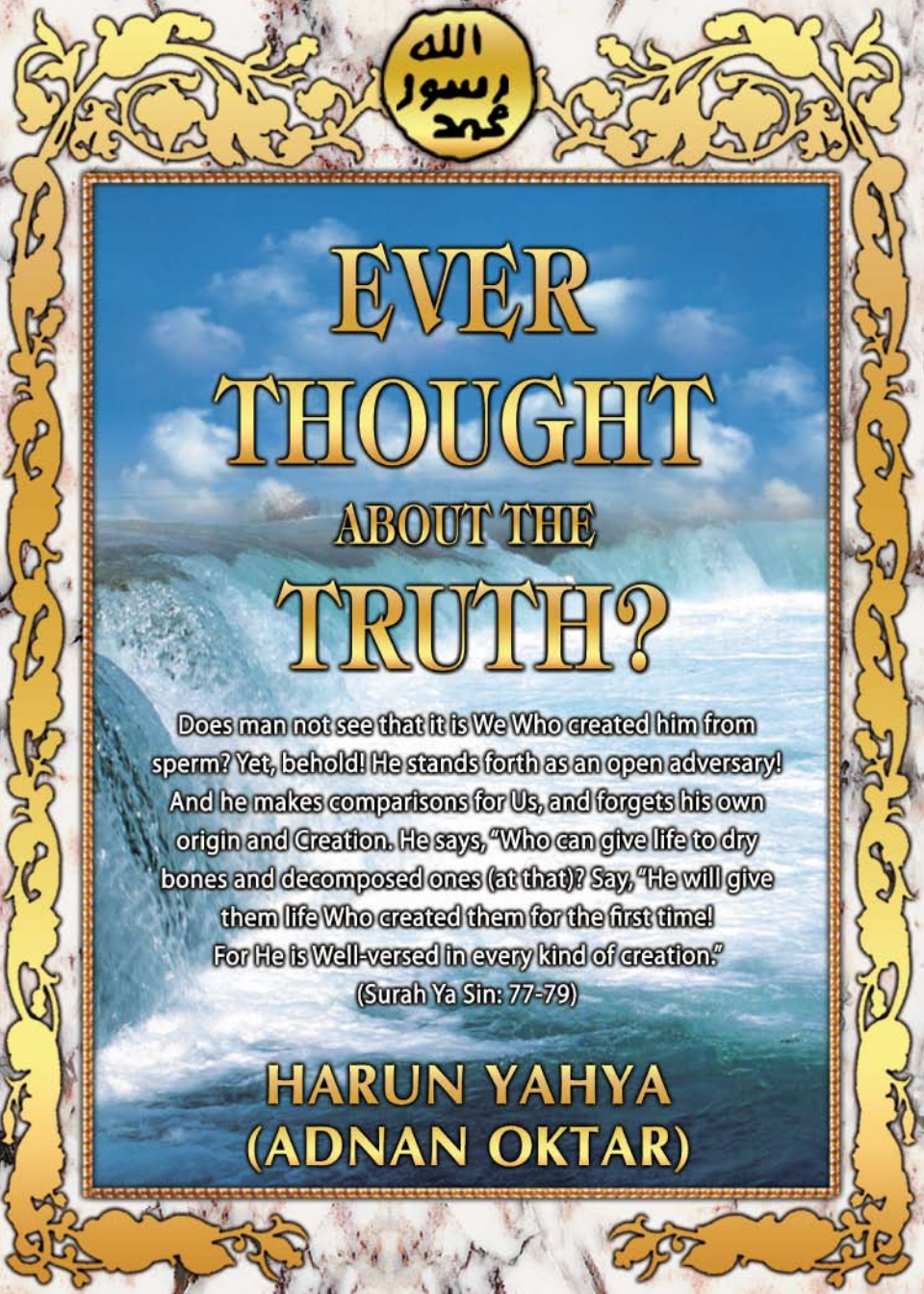
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ABOUT THE
TRUTH?
Does man not see that it is We Who created him from sperm? Yet, behold! He stands forth as an open adversary! And he makes comparisons for Us, and forgets his own origin and Creation. He says, "Who can give life to dry bones and decomposed ones (at that)? Say, "He will give them life Who created them for the first time! For He is Well-versed in every kind of creation."
(Surah Ya Sin: 77-79)
HARUN YAHYA
(ADNAN OKTAR)

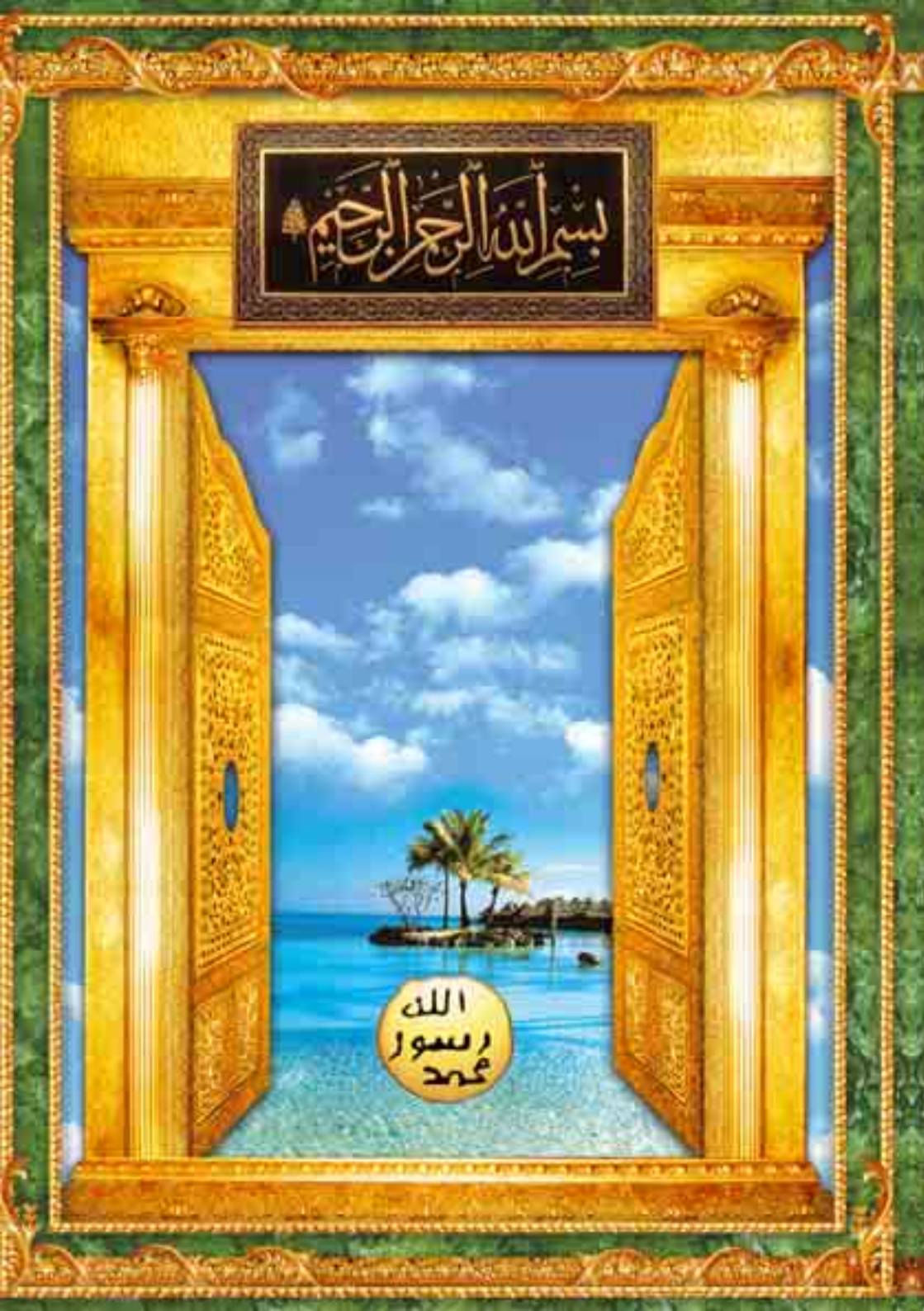
Who are you, and what is the purpose behind your being in this world? Who brought you into being and created your perfect body? Who created all other human beings and the entire universe? What is the purpose behind their creation, and what does He want from you? Many people have built their lives without ever thinking seriously about these questions. Instead of with these questions, they fill their minds with what to eat that evening, the exchange rate, concerns for the future and similar matters. But all these issues that preoccupy them will become quite meaningless within a few decades, with death, which is inescapable. The place in which one finds oneself in the eternal life that begins with death will be determined by how one spent one's life in the light of the above questions.

The only source teaching the correct answers to these questions is the Noble Qur'an sent down by the Lord of us all, Allah, Who created man and the entire universe, and the hadiths of our Prophet (saas). The book you are holding invites people to consider certain questions they have so far avoided thinking about and reveals the answers given in the Qur'an. Everyone must know that these questions are far more important than all other matters that might appear to be significant.

ABOUT THE AUTHOR: Adnan Oktar, who writes under the pen-name Harun Yahya, was born in Ankara in 1956. Since the 1980s, the author has published many books on faith-related, scientific and political issues. He is well-known as the author of important works disclosing the imposture of evolutionists, their invalid claims, and the dark liaisons between Darwinism and such bloody ideologies as fascism and communism.

All of the author's works share one single goal: to convey the Qur'an's message, encourage readers to consider basic faith-related issues such as Allah's existence and unity and the Hereafter; and to expose irreligious systems' feeble foundations and perverted ideologies. His more than 300 works, translated into 63 different languages, enjoy a wide readership across the world.

By the will of Allah, the books of Harun Yahya will be a means through which people in the twenty-first century will attain the peace, justice, and happiness promised in the Qur'an.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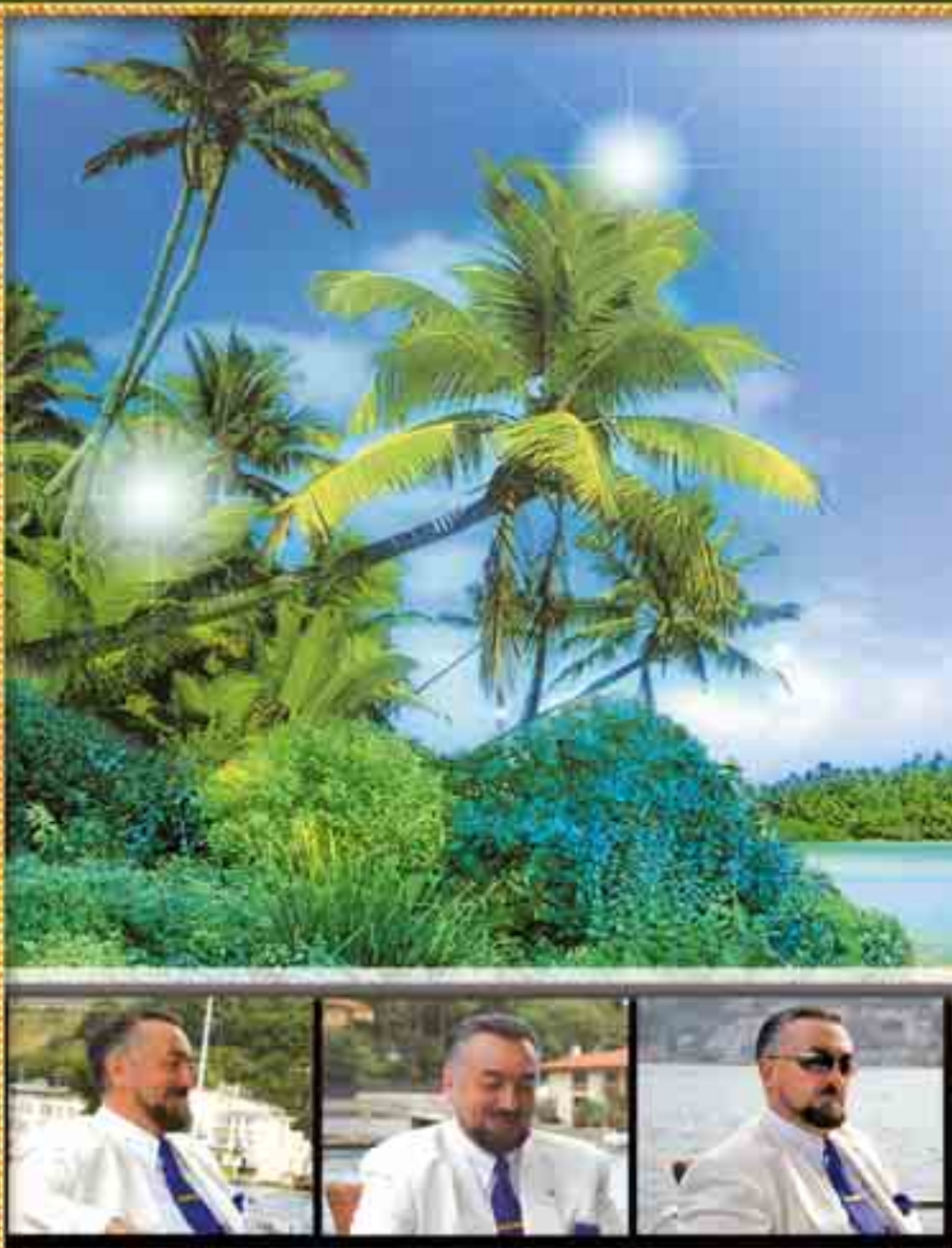

EVER THOUGHT ABOUT THE TRUTH?

HARUN YAHYA
(ADNAN OKTAR)

ABOUT THE AUTHOR

Now writing under the pen-name of HARUN YAHYA, Adnan Oktar was born in Ankara in 1956. Having completed his primary and secondary education in Ankara, he studied fine arts at Istanbul's Mimar Sinan University and philosophy at Istanbul University. Since the 1980s, he has published many books on political, scientific, and faith-related issues. Harun Yahya is well-known as the author of important works disclosing the imposture of evolutionists, their invalid claims, and the dark liaisons between Darwinism and such bloody ideologies as fascism and communism. Harun Yahya's works, translated into 63 different languages, constitute a collection for a total of more than 55,000 pages with 40,000 illustrations.

His pen-name is a composite of the names Harun (Aaron) and Yahya (John), in memory of the two esteemed Prophets who fought against their peoples' lack of faith. The Prophet's seal on his books' covers is symbolic and is linked to their contents. It represents the Qur'an (the Final Scripture) and Prophet Muhammad (saas), last of the prophets. Under the guidance of the Qur'an and the Sunnah (teachings of the Prophet [saas]), the author makes it his purpose to disprove each fundamental tenet of irreligious ideologies and to have the "last word," so as to completely silence the objections raised against religion. He uses the seal of the final Prophet (saas), who attained ultimate wisdom and moral perfection, as a sign of his intention to offer the last word.

All of Harun Yahya's works share one single goal: to convey the Qur'an's message, encourage readers to consider basic faith-related issues such as Allah's existence and unity and the Hereafter; and to expose irreligious systems' feeble foundations and perverted ideologies.

Harun Yahya enjoys a wide readership in many countries, from India to America, England to Indonesia, Poland to Bosnia, Spain to Brazil, Malaysia to Italy, France to Bulgaria and Russia. Some of his books are available in English, French,

German, Spanish, Italian, Portuguese, Urdu, Arabic, Albanian, Chinese, Swahili, Hausa, Dhivehi (spoken in Maldives), Russian, Serbo-Croat (Bosnian), Polish, Malay, Uygur Turkish, Indonesian, Bengali, Danish and Swedish.

Greatly appreciated all around the world, these works have been instrumental in many people recovering faith in Allah and gaining deeper insights into their faith. His books' wisdom and sincerity, together with a distinct style that's easy to understand, directly affect anyone who reads them. Those who seriously consider these books, can no longer advocate atheism or any other perverted ideology or materialistic philosophy, since these books are characterized by rapid effectiveness, definite results, and irrefutability. Even if they continue to do so, it will be only a sentimental insistence, since these books refute such ideologies from their very foundations. All contemporary movements of denial are now ideologically defeated, as a result of the books written by Harun Yahya.

This is no doubt a result of the Qur'an's wisdom and lucidity. The author modestly intends to serve as a means in humanity's search for Allah's right path. No material gain is sought in the publication of these works.

Those who encourage others to read these books, to open their minds and hearts and guide them to become more devoted servants of Allah, render an invaluable service.

Meanwhile, it would only be a waste of time and energy to propagate other books that create confusion in people's minds, lead them into ideological confusion, and that clearly have no strong and precise effects in removing the doubts in people's hearts, as also verified from previous experience. It is impossible for books devised to emphasize the author's literary power rather than the noble goal of saving people from loss of faith, to have such a great effect. Those who doubt this can readily see that the sole aim of Harun Yahya's books is to overcome disbelief and to disseminate the Qur'an's moral values. The success and impact of this service are manifested in the readers' conviction.

One point should be kept in mind: The main reason for the continuing cruelty, conflict, and other ordeals endured by the vast majority of people is the ideological prevalence of disbelief. This can be ended only with the ideological defeat of disbelief and by conveying the wonders of creation and Qur'anic morality so that people can live by it. Considering the state of the world today, leading into a downward spiral of violence, corruption and conflict, clearly this service must be provided speedily and effectively, or it may be too late.

In this effort, the books of Harun Yahya assume a leading role. By the will of Allah, these books will be a means through which people in the twenty-first century will attain the peace, justice, and happiness promised in the Qur'an.

TO THE READER

• A special chapter is assigned to the collapse of the theory of evolution because this theory constitutes the basis of all anti-spiritual philosophies. Since Darwinism rejects the fact of creation—and therefore, Allah's existence—over the last 150 years it has caused many people to abandon their faith or fall into doubt. It is therefore an imperative service, a very important duty to show everyone that this theory is a deception. Since some readers may find the opportunity to read only one of our books, we think it appropriate to devote a chapter to summarize this subject.

• All the author's books explain faith-related issues in light of Qur'anic verses, and invite readers to learn Allah's words and to live by them. All the subjects concerning Allah's verses are explained so as to leave no doubt or room for questions in the reader's mind. The books' sincere, plain, and fluent style ensures that everyone of every age and from every social group can easily understand them. As a result of their effective, lucid narrative, they can be read at one sitting. Even those who rigorously reject spirituality are influenced by the facts these books document and cannot refute the truthfulness of their contents.

• This and all the other books by the author can be read individually, or discussed in a group. Readers eager to profit from the books will find discussion very useful, letting them relate their reflections and experiences to one another.

• In addition, it will be a great service to Islam to contribute to the publication and reading of these books, written solely for the pleasure of Allah. The author's books are all extremely convincing. For this reason, to communicate true religion to others, one of the most effective methods is encouraging them to read these books.

• We hope the reader will look through the reviews of his other books at the back of this book. His rich source material on faith-related issues is very useful, and a pleasure to read.

• In these books, unlike some other books, you will not find the author's personal views, explanations based on dubious sources, styles that are unobservant of the respect and reverence due to sacred subjects, nor hopeless, pessimistic arguments that create doubts in the mind and deviations in the heart.

EVER THOUGHT ABOUT THE TRUTH?

Does man not see that it is We Who created him from sperm? Yet, behold! He stands forth as an open adversary! And he makes comparisons for Us, and forgets his own origin and Creation. He says, "Who can give life to dry bones and decomposed ones (at that)? Say, "He will give them life Who created them for the first time! For He is Well-versed in every kind of creation."
(Surah Ya Sin: 77-79)

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Part One

A NEW WORLD

This is the way of Your Lord, leading straight: We have made plain Our revelations for those who receive admonition. (Surat Al- An'am: 126)

Those who listen to the Word, and follow the best (meaning) in it: those are the ones whom Allah has guided, and those are the ones endowed with understanding. (Surat Az-Zumar: 18)

The principal aim of this book is to induce the reader to make a re-evaluation of matters which are actually the most important issues in his life. In the process, however, he shall have to keep his prejudices in abeyance until he has made a re-appraisal of those standards which till now, he has accepted as absolute.

We must bear in mind that when one approaches any given situation with prejudices, one is no longer able to make a healthy decision or reach a right conclusion about it. As a matter of fact, when one wants to see something as right, one sees it as right. One perceives a thing as evil since one has already decided beforehand that it is so.

The telling point about these prejudices and presuppositions is that they are usually formed by the individual himself. From the beginning of his life, he is burdened with the countless prejudices that society instills in him. Family, friends and close relations determine his value-judgments. In today's societies, the media especially have a great capacity to condition people's attitudes toward certain subjects. Newspapers and television possess the means of depicting many things that are right, as unpleasant, unacceptable and even harmful, while they misrepresent the wrong to be good and desirable.

One who readily accepts these prejudices instilled by society, loses a great part of his personality. He acts under the influence of conditioning by others, and does not behave with his own mind. Others' predispositions determine his behaviour. The person in question can thus accept only the values that are shown to be true as true. Moreover, when we consider that different societies with different cultural backgrounds happen to believe in different rights and wrongs, we can see that there is not much sense in following the dictates of any given society without questioning its value-judgments. By the same token, what is currently agreed to be wrong and immoral may well be

considered acceptable in the future. Cannibalism is regarded as very normal in some societies, and unconditionally obeying a crazy leader in a fascist society (like Nazi Germany) was considered absolutely right for the people who followed and supported him at that time. The number of examples is legion, but in short, what we would like to stress on is that cogitating independently upon society's false conditioning, is conduct which betokens wisdom in the thinker. Such a person is necessarily aware that the "values" imposed by society may be wrong and may lead to ethical dilemmas if adopted.

Religion – especially today – is one of the most important subjects about which countless prejudices are produced by society. Especially the indoctrination carried out by some part of the media has formed many prejudices about religion, which are hard to overcome for some people.

As a result of totally false indoctrinations, religion has become a concept which most people either do not consider important, or do not feel the need to think upon and prefer to stay away from as far as possible. People in this mindset cannot be said, however, to have adopted such an attitude consciously. These people would probably claim, when asked, that they are devout, although religion may be one of the less important matters of their life.

Indeed, such a person has never given any serious thought to religion and to his own ideas and attitudes towards religion, not even for once in his life. He probably has never pondered about the reason why moral values of religion exist. . According to his flase perspective, religion is a matter that generally con-

cerns old people and stands up for some correct ethical values, but mostly entails many "boring", tedious prohibitions and restrictions. He finds some religious practices right and necessary and considers, in his shallow mind, certain others as ancient and "outdated". (Surely Allah and Islam are beyond that.) Still, he usually does not openly deny religionbut he tries, as we have mentioned before, to keep away from the moral values of the religion as far as possible. He is always reluctant to meet, speak to or be in the same places as people he considers religious. According to that prejudiced and distorted perspective, such people are frightening and sinister. But the fact is that he is in a terrible state of error. Islam is a religion that requires one to have a sense of aesthetic, quality, nobility, kindness, beauty, love, sincerity, compassion and warmth. Islam urges people to think, research and to be rational and bestows superiority on those who genuinely live by these values.

This wrong perception of religion originates from accepting presuppositions imposed by some part of society without subjecting them to independent scrutiny. In the Qur'an, the ultimate ethical guidebook, the importance of thinking is revealed by Allah in many verses as follows:

"Say: 'To whom belong the earth and all beings therein? Say, if you know!' They will say, 'To Allah!' Say: 'Yet will you not receive admonition?'" (Surat Al-Muminun: 84-85)

"And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?" (Surat Al-Qamar: 17)

"... This is Allah your Lord; therefore serve Him you: will you not receive admonition" (Surah Yunus: 3)

"Is He then Who creates like one who cannot create ? Will you not receive admonition?" (Surat An-Nahl: 17)

Those who cannot think about religion independently of society's conditioning will make two great mistakes. The first of these is; a person who tries to keep himself away from the religious morality would not think about the real purpose of religion, about Allah and therefore would fail to appreciate the infinite might of Allah.

The second fault is supposing that religion exists to drag people to an awkward and bigoted position full of pressures, and to impose duties on people, which go against their very nature. Some certain people, who supposedly act in the name of religion, promoting the aforementioned picture as if it were the religion itself, constitute one of the principal reasons behind the fear one carries: "if I live by the religion, I cannot do what I want".. Where as the truth of the matter is very much different from such a person's convictions.

The moral values of Islam liberate one from all forms of pressure, fear, worry and tension. They enable a person to have a joyful, moderate, at peace and at ease state of mind. Someone who genuinely abides by the Qur'an and the Sunna enjoys a beauty and abundance that the person holding the prejudices cited above can never attain and maybe never even dream of.

Once the individual rectifies the first mistake and gets to know Allah, Who has created him and Who is the One closest to

him, he also rids himself of the superstitions that demand him to be away from religion. The correction of the first fault brings him a sharpness of mind and a sensitivity which in turn help him to correct the second fault as well. He can then distinguish other structures under a religious guise and glaring differences between them and true religion.

In short, countless prejudices have been formed about religion. However, in approaching religion, the basic criterion should not be what people say about religion but his own conscience. In the Qur'an, it has been indicated explicitly that following the "common run of the people" does not necessarily lead us to Allah's way:

> **"If you were to follow the common run of those on this earth, they would lead you away from the way of Allah. They follow nothing but conjecture: they do nothing but lie." (Surat Al-An'am: 116)**

When a person stops "following the herd" and begins to think with his conscience, he personally sees the reality revealed in the Qur'anic verses. He steps into a new world which is quite different from that of the "great majority of people". This step will drive the darkness, distress, and troubles of his old life away from him and bring to him the countless graces and the deep wisdom in which religion is instrumental.

On another note, let us remind you that with the word "religion", we mean Islam which is the last true faith sent down by our Lord. That is because , as Allah revealed in the Qur'an: **"The only true faith in Allah's Sight is Islam."** (Surah Al 'Imran: 19)

BASIC QUESTIONS

Were they created of nothing, or were they themselves the creators?
Or did they create the heavens and the earth? Surely, they have no firm belief.
***Or are the treasures of your Lord with them, or have they control over them? (Surat At-Tur*: 35-37)**

As mentioned before, the first error a person prejudiced towards religion makes is trying to evaluate religion without giving thought to Allah's existence. Anyone who decides to learn about Islam needs first to understand the omnipotence of Allah. If he does not believe in Allah, he will simply be investigating the Qur'an and Muslims in terms of his own world view that is filled with superstitious inaccurate information, and will not be able to attain the truth.

Sociologists, for example, who did research on religion, have written thousands of books on how religions arose and how they affected societies sociologically. Yet, in spite of all these

academic studies, they couldn't understand religion even to a minute extent when compared with those who truly lead their lives according to the religious morality.

Such people are not capable of comprehending the reality of Allah's oneness , which is the basis of religion, and the fact that Allah encompasses everything.

The situation of such people is expressed thus in the Qur'an: **"… They disbelieve what they cannot grasp, for they have not yet seen its prophecy fulfilled."** (Surah Yunus: 39)

The individual can immediately understand what Islam is about when he understands the existence of Allah and lives his life as enjoined in the Qur'an.

Essentially, the existence of Allah and the reality that there is no deity other than Allah are crystal clear facts. But in "the society of ignorance"(this is the name given to social structures other than Islam) which is founded on the indolence of thought, people grow so blind that they cannot comprehend this reality. As a matter of fact, that is the reason why they were described as a "society of ignorance" (*Jahilliyah*).

Muslims, on the other hand, are held responsible for pondering on the existence of Allah and observing the signs of creation, as commanded in many Qur'anic verses. One of these verses is as follows:

> **"Say: 'Think, you, if Allah took away your hearing and your sight, and sealed up your hearts, who – a god other than Allah – could restore them to you?'" The same verse goes on to say: "See how We explain the signs by various symbols; yet they turn aside." (Surat Al-An'am: 46)**

A brief example can help people enrich their views and remove the ignorance caused by being a member of the society of ignorance.

Let's assume that there is a person from whose memory everything, including the knowledge of his self-being and his body, has been wiped out. If he found himself on a place like earth, what would he feel like? He would undoubtedly be very amazed and astonished. The first thing he would notice would probably be his body. He would not be aware that his body in fact belonged to him in the first place, thinking of it as an external object, like the other things in the scene. Then it would be very interesting for him to be able to control his body parts and make them do what he wanted them to do. He would probably try to figure out the use of his arm by moving it up and down for a while.

He would find very suitable surroundings for his body, the reason for the existence of which would still be unknown to him. There would be safe ground to stand on, a clear image to view, beautiful fragrances to smell, various animals, a proper air temperature exactly suitable to the body, an atmosphere suitable for breathing, and thousands of other sensitive balances. Edible fruits to satisfy his hunger, pure and clear water to cool his parched throat and many more things.

For a moment, put yourself in his position and reflect for a while. In a place like this, would you just go and enjoy yourself without reflecting on anything, or be wise enough to ask yourself some very crucial questions? Would you try to understand who you were, why you were there, what the reason for your existence was, what the reason for the existence of the present order

was or, would you simply ignore these questions and be concerned with how much you enjoyed your life? Would not the first questions to come to your mind be as follows:

Who am I?

Who has created me, Who has created this flawless body of mine?

Who has created this great order which surrounds me?

What does He, Who created everything, want from me?

What does He show me?

Even an individual with a weak mind would think that there is nothing more important than finding answers to these questions. Someone who pays no attention to them, preferring rather to spend his life in fulfilling his physical needs, amusing himself during the day aimlessly and sleeping at nights, would undoubtedly be a creature of no understanding at all. An Omniscient Power has created his body and his surroundings, and they have come into being all of a sudden. Once he was created, every second of the rest of his life can only exist by the grace of Him, Who had initially created him. Then what could be more important than knowing about this Omniscient Power Who is All-Powerful?

Let us continue with our example and assume that he reaches a city after walking through the land for a while. There are various types of people there, most of whom are pretty vulgar, ambitious and insincere. And almost nobody is thinking about his Owner or the place he is living in. Although everyone has a job, an aim or an ideology, the people of the city cannot bring good order to the city, with which everyone would be content.

Let's assume he meets some people significantly different from the others in moral aspects. He feels that, as human beings, they are amiable reasonable, and trustworthy. They look humble and they speak in a clear, moderate and sensible manner. He can easily see that there is nothing wrong with them, so he becomes confused and has doubts as to why the citizenry think otherwise.

Let's assume he starts a conversation with them and they tell him: "We have a different view of life and think differently from other people because we are aware that there is an Owner of this place and everything in it. We are also aware that His power is unlimited and He has created this place and everything else to test and educate us until the day comes when we will leave this place. We have a book which we have received from Him, and we are leading our lives in accordance with this book."

In such a situation, he might not be a hundred percent sure whether these people were really telling the truth or not. But he would probably understand that what they were talking about was quite important. He would feel there was nothing more important than obtaining further information about these people at that moment, and he would be extremely curious about the book they were talking about, would he not?

What stops you from being as sensible as the person in this example? Is it because you have experienced a growth process instead of coming into being as an adult all of a sudden, like the person in the story? Consequently, you have to admit that you are in a position similar to that of the people living in the city mentioned in the example.

Are you aware of the fact that at the moment, there are "ignorant societies" that lead you only to finding answers to questions like: "What shall I eat tonight, which dress should I wear tomorrow?" or "What is she thinking about me, what should I say to him?" by keeping you away from matters that are evidently far more important than those questions?

Think about the complete ignorance you might have been exposed to by such a "society of ignorance" and ask yourselves the following question, which so far you might not have thought over, or might have brushed aside with insufficient explanations: How did I come into existence?

In order to be able to answer this question, it would be useful to abandon all prejudices and think about the beginning of life and that extraordinary event – "birth".

The brief history of birth

Sperms are produced in an outer part of a man's body. The reason for this is the fact that sperm production can occur only in a suitable environment with a temperature of about 35 degrees Celsius, which is two degrees below the average body temperature. Male testicles are the only body parts with this temperature, as they are rightly placed outside of the body. To bring the temperature to the required level, another mechanism is activated. The skin covering the testicles shrinks when it is cold and sweats when it is hot to keep the temperature of this area stable. Approximately a thousand sperms are produced per minute, and they have a special creation that eases their long journey from the man's testicles to the woman's egg. A sperm comprises

a head, a neck and a tail by the use of which a fish-like movement towards the mother's uterus takes place.

The head part, which carries the genetic code of the future human being, is covered with a special protective armour. The benefit of this armour is noticed at the entrance of the mother's uterus. This place is very acidic to protect the mother from microbes and other alien particles like sperms, but by the use of this armour, most sperms manage to stay alive.

Not only sperms are ejaculated to the uterus. Semen is a mixture that consists of many other liquids. These liquids contain sugar that supplies energy to the sperms. Semen, which is a base in its chemical form, neutralizes the acidic environment at the entrance of the uterus and creates a safe environment for sperms. It also makes the environment slippery so that sperms can move along easily. Sperms make a difficult journey inside the body of the mother until they reach the egg. No matter how hard they try to survive, only a thousand sperms out of 200-300 million can make it to the egg.

In the light of this brief information, let's try to find the answers to some questions that cross our minds: How can a sperm make itself so suitable for entry into the mother's uterus, about which it knows nothing beforehand? How can a sperm be produced in the male body in a way that it can survive and find its way to the egg in the female uterus in spite of the protective mechanisms of the female body, about which the sperm had no previous idea? How can this happen?

Since a sperm lacks the ability to adapt itself to an unknown environment in advance, the only possible answer to these questions is that it is actually created that way.

Let's continue with the brief story of birth:

An egg is about half the size of a salt grain. The place where an egg and a sperm meet is an area called the Fallopian tube. The egg secretes a special fluid that leads the sperms to the egg. As they come closer to the egg, their protective armour is melted by another fluid secreted by the egg. As a result, solvent enzyme sachets appear on the cover of the sperms' heads. By the use of these enzymes, the sperm that is to fertilize the egg, penetrates the membrane of the egg. When the sperms surround the egg, they race one another to enter to the egg. Mostly, only one sperm fertilizes the egg and from that time on, there is no possibility for another sperm to enter it. Before fertilization, the electric charge of the sperms and the egg are opposite, therefore they attract each other. However, after the entrance of the first sperm, the electrical charge of the egg changes, acquiring a pushing effect on the rest of the sperms.

Finally, the DNA of the male present in the sperm combines with the DNA of the female. At this moment, there forms a new cell (the zygote), that is, a new human being inside the mother's womb.

After considering this bit of information, a new question comes to our minds: How is it that an egg is prepared to welcome a sperm as if it "knew" that it would meet the sperm? How can this happen? The only possible answer to this question is that the egg is created to be suitable to the sperm by the will of a Creator Who has also created the sperms and controls both the sperm and the egg.

The extraordinary nature of birth does not finish with all

this. In fact this is only the begining of the stages of the creation of humans. The fertilized egg clings on to the womb by its special knobbly surface. The small protuberances on the surface of the egg jut out and penetrate deep into the mother's womb like the roots of plants in the ground. The zygote starts to develop through hormones secreted by the mother. The egg keeps receiving nutrition provided by the mother.

With time, the cells divide and grow in folds by the two-four-eight-sixteen model. In the beginning, all cells that are formed by the division of old ones have the same properties as each other. Then, all of a sudden, newly formed cells somehow start differentiating, showing separate characteristics, as they are to form different organs of the fetus. The science of today still lacks the competence to give a satisfactory answer to the question of why and how exactly this differentiation of cells takes place and how they form different organs with such perfect organization.

As time passes, a drastic change takes place in the jelly-like fetus. Relatively rough bones start to form inside that soft structure, all of them surprisingly, in their proper places. What's amazing here, is that while all the cells carry exactly the same characteristics at the beginning, through the differentiating process, some of them turn out to be eye cells sensitive to light, others become nerve cells that perceive heat while yet others form those cells that detect sound vibrations.

Finally the fetus' construction is completed and a new baby is born into the world. At this stage, it is 100 million times bigger and 6 billion times heavier than its initial form when it was a fertilized egg.

This "brief history" mentioned above concerns us, because it is the story of how we came into being. So, for us, what can be more important than finding the ultimate Cause and Owner of that great, extraordinary and complex event of our existence? Let us return to this question later. For now, having glanced at this short history, let us answer another question: How can cells of the same structure start to gather in groups and form different organs of the body while they multiply?

Let us give the answer to this question for a little later and respond to another question that requires answering after taking a look at the brief history of birth:

How can the cells devide into groups while they are multiplying and form different organs of the body?

The fact that we come across at this stage is this: Actually, there is no answer to these questions about birth other than accepting the Presence of a Creator. It would be a great mistake to think that all of these complex operations occur "on their own" or by chance. How can unconscious cells "agree" to form human organs? Even atheist scientists of today who see this extraordinary feature in this eventadmit that this marvellous occurrence cannot come about of its own accord, but in order to avoid admitting to creation they give it a meaningless name by adopting the idea of a "miracle of nature." However, one seeks such a consciousness that might give rise to such a perfect system in nature in vain. Nature itself is a whole made up of lifeless and unconscious atoms and has no decision-making powers."

Another attempt to answer this question might be to refer to the mother and the father – which would be wrong. Neither

mother nor the father is aware what goes on within them. In spite of this, mother and father are seen as the "cause of one's life", and are therefore loved and respected.

One must reflect then: Is not Allah, the real Creator, Who has the ultimate power and controls one's everything including birth, life and death, worth more love and respect? His existence is clear and the existence of any other thing without Him is not possible.

The miracle of man's creation is explained in the Qur'an as follows;

"We created man from a quintessence (of clay);
Then We placed him as (a drop of) sperm in a place of rest, firmly fixed;
Then We made the sperm into a clot of congealed blood; then of that clot We made a (fetus) lump; then We made out of that lump bones and clothed the bones with flesh; then We developed out of it another creature. So blessed be Allah, the noblest of Creators!" (Surat Al-Muminun: 12-14)

The miracle of creation is referred to as follows in other verses of the Qur'an:

Does man reckon he will be left to go on unchecked?
Was he not a drop of ejaculated sperm, then a blood-clot which He created and shaped, making from it both sexes, male and female? Is He who does this not able to bring the dead to life? (Surat al-Qiyama: 36-40)
... No female becomes pregnant or gives birth except with His knowledge. And no living thing lives long or has its

life cut short without that being in a Book. That is easy for Allah. (Surah Fatir: 11)

This being so, it is clear that there is no difference between one and that man in the story, who was "suddenly" created and become curious about Who had created him and everything around him. In such a situation, the most important thing to do is to search exclusively for the truth, to listen to those who claim they have knowledge and evidence about the truth and then to think over what one has been told. Take the man in the story again. As we know, he meets some people in the city who tell him that they can make known to him our Creator Who has created him and everything around and that there is a book from Him. What do you think he would do? Would he listen to them, or would he simply turn away from them and prefer to be involved with such ordinary, everyday questions like: "What shall I wear tonight, what shall I say to him?" That are daily repeated questions and will one day become meaningless when death comes to him. Which one of these two choices is the more rational, logical and conscientious? You, without doubt, know the correct answer for this man. But, what about yourself?

The human is a being created by Allah and as a created entity, he cannot change this fact. He cannot bring any other explanation to his own existence. Since he has been created, he would not be left uncontrolled and irresponsible as emphasized in the above verses. There is, of course, a purpose for creation. Where then will he find the answer?

There is only one answer to this question and that is in the book that Allah has sent down to him.

PONDERING ON THE QUR'AN

We have only ever sent before you men who were given Revelation – ask the People of the Reminder if you do not know – who brought Clear Signs and Revealed Books. And We have sent down the Reminder to you so that you can make clear to mankind what has been sent down to them so that hopefully they will reflect. (Surat An-Nahl, 43-44)

What do you know about the Qur'an?

Many people would probably give this answer: Many people might possibly answer this question as : "The Qur'an is the holy book of our religion." That answer is right, but some people who give the correct answer still know very little about the content of the Qur'an. In fact, there are also some wrong practices and beliefs regarding the Qur'an among the public in certain societies. The Qur'an is usually hung on the

walls of houses within a decorative cover and is considered to be read by elder people. Since they never read it, they know nothing about the content of the verses of the Qur'an.

In some communities the number of people who know what is written in the Qur'an and who ponder on it is very low. Then what is the true purpose of the revelation of the Qur'an? We can again learn this again from the verses of the Qur'an. Allah tells us the following in the Qur'an:

"Here is a Message for mankind: Let them take warning from it, and let them know that He is no other than the One Allah: let men of understanding take heed." (Surah Ibrahim: 52)

"And We have indeed made the Qur'an easy to understand and remember: but will any take heed?" (Surat Al-Qamar: 32)

"There is, in their stories, instruction for men endued with understanding. It is not a tale invented, but a confirmation of what went before it, – a detailed exposition of all things, and a guide and a mercy to any such as believe." (Surah Yusuf: 111)

"This is the Book; in it is certain and unmistakable guidance for those who fear Allah." (Surat Al-Baqara: 2)

In these verses and many others, it is revealed that the real purpose of the revelation of the Qur'an is to encourage people to ponder on such crucial issues as the creation and purpose of life, to make them know about Allah Who has created them, and to guide them to the right way. The Qur'an is a book that addresses and guides anyone with an open mind and soul.

Therefore, what is needed in the first place is to correct the wrong point of view about the Qur'an and make people understand that the Qur'an is not a book which is addressed only to the Prophet (may Allah bless him and grant him peace) but to all people who consider themselves Muslims. Any person who utters this well-known statement: "I'm a Muslim, Alhamdulillah" must turn towards the Qur'an.

Some people read the Qur'an at specific times and on specific days and are aware of its verses. These people make do, however, just with reading the Qur'an and think they have fulfilled their religious duties by so doing. Of course "reading the Qur'an" is a religious obligation and one that has to be performed. But it is also very important to apply what is read and implement it in one's daily life.

Some ignorant people who claim that the Qur'an needs to be revised to be "in compliance this new age", cannot grasp the fact that the Qur'an is not confined by chains of time, but covers all ages and societies, as it has been revealed by Allah, Who has knowledge of everything, past and future. When anyone reads the Qur'an with a sincere heart and an open mind, he sees that the models of people and societies described in the Qur'an existed in every age in history, including that of today, and that the Qur'an explains the current state of people and societies.

All the disorder, perversion and mistakes of a society which has strayed from true religious values have been clearly stated in the Qur'an. The reactions of the people of these societies towards religion have been described and information is provided about

their character. This information is in agreement with the modern world and once again proves that the Qur'an is a miracle that speaks to every age.

When an individual starts reading the Qur'an and tries to implement it in his daily life, he can be considered to be on his way to becoming a real Muslim as described in the scriptures. With amazement, he begins to see how the Qur'an covers every moment of his life. Many events that a person experience have been mentioned in the Qur'an and the reactions of a Muslim which would befit those occasions have also been explained in detail.

Being satisfied with reading and knowing the Qur'an without practicing it, may have certain displeasing consequences.

Allah says in one verse:

"Those who were charged with the obligations of the Mosaic Law, but who subsequently failed in those obligations, are like a donkey which carries huge tomes without understanding them. Evil is the example of people who falsify the Signs of Allah: and Allah does not guide people who do wrong." (Surat Al-Jumu'a: 5)

RELIGION AS DESCRIBED IN THE QUR'AN AND THE RELIGION OF OUR FATHERS

When they do anything that is shameful, they say: "We found our fathers doing so"; and "Allah commanded us thus": Say: "No, indeed, Allah never commands what is shameful: would you say of Allah what You do not, know?" (Surat Al-A'raf: 28)

When they are told, 'Follow what Allah has sent down to you,' They say, 'We are following what we found our fathers doing.' What, even though their fathers did not understand a thing and were not guided! (Surat Al-Baqara: 170)

It is impossible to imagine that true religion can be practiced wherever the Qur'an and the Sunna of our Prophet (may Allah bless him and grant him peace) are disregarded. Therefore, a very clear distinction must be made between the religion of the Qur'an and people's understanding of religion in various societies.

Special attention should be drawn to this point: Whatever "religion" is considered to be nothing but a number of false ideas and superstitious beliefs handed down from the time of our

forefathers, rather than the implementation of the Qur'an and the Sunna, is certainly not true Islam.

Today, the existence of a great many people who are regarded as devout in various societies although they do not know much about the Qur'an and the Sunna of our Prophet (may Allah bless him and grant him peace), shows us how the situation has deteriorated. Religion may continue to be a supersitious heritage from our forefathers for these people, but it would be a mistake to hope for it to have any value in the Sight of Allah, unless He so wills. In many societies where people are either Buddhists or idolaters who live in an African clan and worship totems, they do what they do simply as a matter of tradition. Therefore, none of their practices amount to true religion. For most of the people following one of those "religions," the aim is not to seek the pleasure of Allah but, to try to live in conformity with society, for most of the time for a number of people in satisfying their nostalgia by keeping their traditions alive and deriving some personal interest from their religion.

The approval of Allah is the essence of the religion revealed in the Qur'an. A Muslim must base himself on that. The subject is set out in a verse as follows:

> **Who is better: someone who founds his building on taqwa of Allah and His good pleasure, or someone who founds his building on the brink of a crumbling precipice so that it collapses with him into the Fire of hell? Allah does not love wrongdoers. (Surat At-Tawba, 109)**

As can be seen from this verse a faith that is not constructed on Allah's approval may lead to terrible consequences, since the conception, religion founded on, is unacceptable.

TRUE BELIEVERS AND IMPOSTORS

Say: "To whom belong the earth and all beings therein? Tell me, if you know!" They will say, "To Allah!" Say: "Yet will you not receive admonition?" Say: "Who is the Lord of the seven heavens, and the Lord of the Throne (of Glory) Supreme?" They will reply, "They belong to Allah." Say: "Will you not then be filled with awe?" Say: "Who is it in whose hands is the governance of all things, – who protects all, but is not protected by anyone? Tell me, if you know." They will say, Allah." Say: "Then how are you deluded?" We have sent them the Truth: but they indeed practise falsehood! (Surat Al-Muminun: 84-90)

Let's turn back to our example given in the beginning. We had mentioned a group of people in the city, who were very different from the others in every way, and towards whom all other city dwellers had a hostile attitude. We had explained, moreover, that, this group of people had a

book which had been conveyed to them by the Owner of that city and everything else, as a guide. These people are called Muslim in the Qur'an.

"Strive for Allah with the striving due to Him. He has selected you and not placed any constraint upon you in the religion – the religion of your forefather Abraham. He named you Muslims before and also in this, so that the Messenger could be witness against you and you could be witnesses against all mankind. So perform prayer and pay the alms and hold fast to Allah. He is your Protector – the Best Protector, the Best Helper." (Surat Al-Hajj: 78)

"Who could say anything better than someone who summons to Allah and acts rightly and says, 'I am one of the Muslims'?" (Surah Fussilat, 33)

There is a particular matter that needs to be drawn attention to here : that is the fact that muslims are not well-liked by others. We We had mentioned that the society of this city in the example was a 'society of ignorance'. But, it does not mean that this society is irreligious. On the contrary, people of the society of ignorance described in the Qur'an consider themselves supposedly "very religious" people. However, the religion they are associated with is not the true religion. Theirs is a perverted conception of religion left over from their forefathers, based on various superstitious beliefs and myths, which they persist in most determinedly and imagine to be true. This feature of the society of ignorance is alluded to in the Qur'an as follows;

"When they are told to follow the Revelation that Allah has sent down, they say: 'No, we shall follow the ways

that we found our fathers following'. What! Even if it is satan beckoning them to the Penalty of the Blazing Fire?" (Surah Luqman: 21)

One of the most important characteristics of a society of ignorance is that its members defend this superstitious system in the name of Allah. As a matter of fact, this is an insincere defense for they are actually not devoted to Him. While some members of this society–especially the leaders and the leading groups of the town–portray themselves as devout . So much that they swear by Allah, even while killing a prophet which is the worst possible offense in the Sight of Allah:

"There were in the city nine men of a family, who made mischief in the land, and would not reform. They said: 'Swear a mutual oath by Allah that we shall make a secret night attack on him and his people, and that we shall then say to his heir when he seeks vengeance: We were not present at the slaughter of his people, and we are positively telling the truth." (Surat An-Naml: 48-49)

There is also such a group in the society of ignorance who know the Qur'an and promise to follow its religion, but still prefer the "vanities of this world" and turn away from religion. In spite of all this hypocrisy, they represent themselves as "examplary Muslims".

"After them succeeded an evil generation. They inherited the Book, but they chose for themselves the vanities of this world: saying Everything will be forgiven us.' And if similar vanities came their way, they would again indulge in them. Was not the covenant of the Book taken

from them, that they would not ascribe to Allah anything but the truth? And they have studied what is in the Book. But best for the righteous is the home in the hereafter. Will you not understand?" (Surat Al-A'raf: 169)

In such as case, it takes more careful observation to understand if an individual or a group of people is truly Muslim or not. Because, as is clearly stated in the above verse, speaking Islamic and religious words does not necessarily show that the speaker is a real Muslim believer. One might think that such people hardly exist that they are very few in number. However, they are legion and in many verses of the Qur'an, their existence is openly mentioned.

"Of the people there are some who say: 'We believe in Allah and the Last Day? But they do not really believe. Vain would they deceive Allah and those who believe, but they only deceive themselves, and do not realize! In their hearts is a disease; and Allah has increased their disease: grievous is the penalty they will incur, because they are false to themselves." (Surat Al-Baqara: 8-10)

Other verses, warn us that when these "counterfeit religious people" are asked certain questions, they answer thus:

"Say: 'Who is it that sustains you in life from the sky and from the earth? Who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? Who is it that rules and regulates all affairs?' They will soon reply, 'Allah.' Say, 'Will you not then show piety to Him? Such is Allah, your real Cherisher and Sustainer: apart from truth, what

remains but error? How then are you turned away?'" (Surah Yunus: 31-32)

"If you ask them who created them, they will certainly say, 'Allah? How then are they diverted away from the Truth?" (Surat Az-Zukhruf: 87)

The above verses show us that the criterion for being a real believer is different from that "supposedly religious" criterion of a society of ignorance. Allah has described the attributes of true believers in great detail in the Qur'an. It will be very useful now to examine these features.

BELIEVERS AS DESCRIBED IN THE QUR'AN

True believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His revelation, find their faith strengthened, and put all their trust in their Lord (Surat Al-Anfal: 2)

... He has chosen you, and has imposed no difficulties on you in religion; it is the faith of your father Abraham. It is He Who has named you Muslims, both before and in this Revelation... (SuratAl-Hajj: 78)

Who speaks better than one who calls men to Allah, does what is right, and says, "I am of those who bow in Islam"? (Surah Fussilat: 33)

The first condition of being a Muslim is worshipping the one and only deity, Allah, alone. In fact Islam is the realization of this principle in life in various forms. All other things not based on this principle are not Islam but some form of "religion of ignorance".

This reality expressed with such brevity, actually has a deeper meaning, much deeper, in fact, than many people imagine. This is because the members of the society of ignorance already consider themselves believers and think of themselves as not worshipping anything other than Allah. Of course not one of them sets up a statue and worships that while praying. And they maintain that, since they do not do that, they are serving Allah.

However, the reality is quite other. This misapprehension arises from the fact that "worshipping" is understood only as prostrating oneself in front of a being that is to be served. This limited meaning of worshipping causes neglect of other religious duties and failure to adopt a Qur'anic morality. However, the real meaning of worshipping should be derived from the Qur'an. In other words, its meaning should be comprehended according to its description in the Qur'an, rather than its wrong portrayal by the society of ignorance.

"I have created Jinns and men, only that they may serve Me." (Surat Adh-Dhariyat: 56)

As the above verse asserts, humans and Jinns are created to "serve Allah". It is certain that a believer is one who fits this definition. In accordance with his purpose of creation and his nature, a believer serves Allah alone, and, as mentioned in the verse, does nothing but worship Him. How to serve Allah, and how to worship Him is explained in the Qur'an:

"Say: 'Truly, my prayer and my service of sacrifice, my life and my death, are all for Allah, the Cherisher of the Worlds.'" (Surat Al-An'am: 162)

As this verse indicates, worshipping Allah is not confined to

performing daily prayers five times a day and other religious observances, but overarches all aspects of life and also death. A Muslim is one who spends all of his life serving in the way of Allah. As a reward of this, he will be rewarded with the approval of Allah, His mercy and eternal paradise.

On the other hand, leading one's life to attain ends other than Allah's favor, is the same as "ascribing partners to Him", or in other words, "setting up partners with Him" as Allah reveals in the Qur'an. Throughout the ages, the prophets have urged people to stop attributing partners to Allah. According to the Qur'an, all societies of ignorance, have attributed partners to Allah. Consequently, today, a great part of the world population consists of the followers of a religion based on polytheism. In this world, it is exclusively the societies of true believers who live by the true religion by worshipping only Allah. All that believers say, as revealed in a verse, is as follows;

> **The only thing a believer must declare is: "Men! If you are in doubt as to my religion, behold! I do not worship what you worship, other than Allah! I worship Allah – Who will take your souls at the time of your death: I am commanded to be in the ranks of the believers.'" (Surah Yunus: 104)**

Then, how should the believer worship Allah? How should he spend his life that solely consists of performing this holy duty? Should he act according to the common belief held in ignorant societies and go to spend all his life undergoing severe suffering? Should he adopt a motionless, stable way of life as a withdrawn person?

On the contrary, a sincere believer enjoys the security, peace and comfort that come from genuine submission to Allah. He knows that everything he owns and sees is a blessing from Allah, and enjoys the excitement and fervor of these blessings. In short, a believer is a high-quality, joyous, easy going and determined person who is pleasant and easy to talk to.He lives for Allah alone, works for Allah and uses all these means placed at his disposal for Allah's approval.

It needs to be known that real trouble comes from living far removed from religious moral values and love and fear of Allah, contrary to the belief of most people who do not know anything about Islam. Indeed, one who worships only Allah is the most independent, the most peaceful, happy and cheerful. He gets rid of all the fake deities which enslaved him. Milions of fears like "What do people think about me?", "What would I do, if that person does not like me?", "What happens if I get fired?" and similars moves away from him. No longer trouble him. Once rid of all the yokes laid upon him by millions of incapable, helpless, cruel, unreasonable imaginary deities, he dedicates himself to the only God, the Mighty, the Wise, the Knower of all things, the Compassionate, the Merciful and Powerful Allah. He "has grasped indeed the firmest hand to hold." As one verse says:

"Let there be no compulsion in religion: Truth stands out clearly from Error: whoever rejects evil and believes in Allah has grasped the most trustworthy hand-hold, one that never breaks. Allah hears and knows all things." (Surat Al-Baqara: 256)

Allah thus expreses in the Qur'an that the Prophet's "freeing people from their chains and yokes":

"Those who follow the Messenger, the Ummi, whom they find mentioned in their own scriptures, – in the law and the Gospel – he commands them to do what is just and forbids them to do what is evil; he allows them as lawful what is good and pure and prohibits what is bad and impure; He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honour him, help him, and follow the light which is sent down with him, who will prosper." (Surat Al-A'raf: 157)

Allah reveals the attributes of believers as follows in another verse:

"For Muslim men and women, – for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in Charity, for men and women who fast and deny themselves, for men and women who guard their chastity, and for men and women who engage much in Allah's praise, – for them Allah has prepared forgiveness and a great reward." (Surat Al-Ahzab: 35)

The Muslim has an intimate and close connection with Allah. Allah is his only comrade, helper. The Prophet Abraham's (pbuh) intimate liaison with Allah is revealed as a role model for Muslims:

"He said: 'Do you then see whom you have been worshipping, You and your fathers before you? For they are enemies to me; not so the Lord and Cherisher of the Worlds,
Who created me; it is He Who guides me;
Who gives me food and drink,
And when I am ill, it is He Who cures me;
Who will cause me to die, and then bring me back to life again;
And Who, I hope, will forgive me my faults on the day of Judgment.
O my Lord! Bestow wisdom on me, and join me with the righteous Grant me honorable mention on the tongue of truth among the latest generations. Make me one of the inheritors of the Garden of Bliss. Forgive my father, for he is among those astray. Do not let me be in disgrace on the Day when men will be raised up – the Day in which neither wealth nor sons will avail. " (Surat Ash-Shu'ara': 75-88)

The example of the comparison made between the person who feels the comfort of serving Allah only and the person who ascribes false partners to Allah, and therefore serves too many gods, is given in the Qur'an as follows:

"Allah puts forth the parable of a man having many masters who are always at variance with each other, and a man belonging entirely to one master: are those two equal in comparison? Praise be to Allah! But most of them have no knowledge." (Surat Az-Zumar: 29)

One of the most important characteristics of a believer is his avoidance of arrogance and haughtiness, in a different way of saying, his avoidance of almost deifying himself. A believer who genuinely submits to and seeks refuge in Allah will never regard himself as self-sufficient and become limited in that way, but will constantly seek to improve himself. Every passing day he will strive to live ever more by the qualities of a believer as revealed in the Qur'an. His humility can be seen in all his activities. Allah gives examples about His humble servants in a verse as:

"And the servants of Allah, the Most Gracious, are those who walk on the earth in humility, and when the ignorant address them, they say, 'Peace!'" (Surat Al-Furqan: 63)

One of the biggest problems of an unbeliever is his being conceited, and deifying himself. (Surely Allah is beyond that.) The Qur'an asks us to consider the fate of those who reject the truth because of their conceit, although their souls confirm it:

"And they rejected those Signs in iniquity and arrogance, though their souls were convinced of their truth: so see what was the end of those who acted corruptly." (Surat An-Naml: 14)

In contrast to proud people's denial and deviation from the true path, a believer spends his life striving to discharge the responsibility that Allah reveals to him. What a believer must, in fact, constantly combat is his own earthly desires. Allah revealed the aspect of the lowerself which encourages evil asfollows in the Qur'an:

I do not say my self was free from blame. The self indeed commands to evil acts – except for those my Lord has

mercy on. My Lord, He is Forgiving, Merciful.' (Surah Yusuf: 53)

The believer is on guard against his lowerself at every moment, and heeds the voice of his conscience under all circumstances. He always does what is compatible with Allah's approval. His own self will try to lead him astray turning him away from Allah's way by the use of countless tricks and obstacles such as fear, hopelessness, and slackness. However, a believer will overcome all of this through his eagerness, affection, determination, courage and patience. He will never digress from the right path because this is the path of Allah, his sole guardian, sole protector and sole supporter.

Of course a Muslim's struggle is not only confined with his lower self. Our Lord reveals another responsibility to believers in the Qur'an: to command what is good and discourage what is bad. As revealed in the verses of the Qur'an, Muslim is the successor of Allah on this earth. Therefore, he wages an intellectual struggle against those transgressors who oppress people, tyrannize over them and try to prevent them from treading the path of Allah. Because this is a responsibility revealed in the Qur'an.

Only such societies that are governed by practitioners of the moral principles and orders of the Qur'an can attain to real justice. A believer is one who deals with people justly and leads them to the truth for the pleasure of Allah. Believers never make any concessions regarding the moral values taught by Allah, no matter how great the responsibilities they assume. These attributes of theirs are described as follows in the Qur'an:

Those who, if We establish them firmly on the earth, will establish prayer and pay alms, and command what is right and forbid what is wrong. The end result of all affairs is with Allah. (Surat Al-Hajj: 41)

People who do not fear Allah, however, constantly seek their own personal advantages and compete to acquire rank, fame, possessions and property. That is why there is never any true peace and happiness in the life of a society in which such people are in charge.

Believers, on the other hand, always strive to discourage evil under all circumstances, to encourage good behavior, to be role models for other people and to "command" what is good. And they never get weakened in these efforts. This unflinching character of believers is described thus in the Qur'an:

Many a Prophet has been killed, when there were many thousands with him! They did not give up in the face of what assailed them in the Way of Allah, nor did they weaken, nor did they yield. Allah loves the steadfast. All they said was, 'Our Lord, forgive us our wrong actions and any excesses we went to in what we did and make our feet firm and help us against these kafir people.' So Allah gave them the reward of this world and the best reward of the hereafter. Allah loves good-doers. You who have faith! if you obey those who are unbelievers, they will turn you round on your heels and you will be transformed into losers. (Surat Al 'Imran: 146-149)

One of the salient characteristics of a believer, which makes him different from the fake devotee, is that when he delivers the Qur'anic message to people, he does not expect to gain anything from it. His goal is not earning money, wealth and position, but the pleasure of Allah. He looks for his reward only on the path of Allah. There are many verses of the Qur'an that cite exemplary moral values of the prophets on this subject. Two of these read:

"(Noah:) But if you turn back, consider: no reward have I asked of you: my reward is only due from Allah, and I have been commanded to be of those who submit to Allah's will in Islam." (Surah Yunus: 72)

"Those were the prophets who received Allah's guidance: Follow the guidance they received and say: 'No reward for this do I ask of you. This is no less than a message for all the nations.'" (Surat Al-An'am: 90)

The true believer is on an exalted plane of morality. He has an understanding, compassionate and forgiving personality. Since he is not unduly swayed by events, he shows a mature reaction and behaves with wisdom, keeping his feelings well under control. He is self-sacrificing, helpful and kind.

"Those who patiently persevere, seeking the countenance of their Lord; say regular prayers; spend out of the gifts. We have bestowed upon them for their sustenance, secretly and openly; and ward off evil with good: for such there is the final attainment of the eternal home." (Surat Ar-Ra'd: 22)

Those who give in times of both ease and hardship, those

who control their rage and pardon other people – Allah loves the good-doers. (Surah Al 'Imran: 134)

Make allowances for people, command what is right, and turn away from the ignorant. (Surat Al-A'raf: 199)

Can you make the dead hear or guide the blind and those who are patently misguided? (Surat Ash-Shura: 40)

Those who do not bear false witness and who, when they pass by worthless talk, pass by with dignity; (Surat Al-Furqan: 72)

They give food, despite their love for it,to the poor and orphans and captives: (Surat Al-Insan: 8)

However it should also be stated that, of course, the believer will make mistakes as well; this is because he is only human, and just a servant. But as soon as devout Muslim realizes his mistakes, he will fully correct them and pray Allah to forgive his faults. None of his faults make him hopeless, because he is sure of Allah's help and seeks refuge in His boundless mercy. The Qur'an states this as below:

"And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins, – and who can forgive sins except Allah? – and are never obstinate in persisting knowingly in the wrong they have done." (Surah Al 'Imran: 135)

The believer's only friends are Allah and the servants of Allah, other believers. He considers people only according to their faith (*iman*). His closest friend is no longer a friend if he

turns out to be an enemy to Allah. On the other hand any believer who dedicates himself to Allah is a close brother to him, even if they might not have anything in common in terms of a family relationship, social status or financial opportunities. He attains the virtue of loving for the pleasure of Allah, and loves other people for Allah's approval.

He is a man of understanding. He trusts in Allah. Because he puts his trust in Him, he is saved from fears, anxiety and sorrows of our worldly affairs. Since he is an "open-minded" person, he can think big and he can easily fathom the complex sides of events. His reason has been enforced by wisdom and knowledge.

He will be staying in this world for only a short time. During this short period, he will be educated and become noble. Then he will get ready for his real home in the hereafter. The story written for him in this world is full of glory and honor as is suited to the devout servants of Allah.

QUESTIONING OURSELVES

O you who believe! Fear Allah, and let every soul look to what provision He has sent forth for the morrow. Yes, fear Allah: for Allah is well-acquainted with all that you do. And do not be like those who forgot Allah so that He made them forget their own souls! Such are the rebellious transgressors! (Surat Al-Hashr: 18-19)

The attributes of believers are set out in the Qur'an, as explained in the previous pages. The believers whom Allah is pleased with and whom Allah allows into heaven, are such as are mentioned above. But what about ourselves? Have we ever asked ourselves if we resemble them?

The characteristics of the believer as described in the Qur'an show us that saying "Alhamdulillah, I'm a Muslim" and occasionally performing some religious observances may not be enough in the Sight of Allah. The believer must strive with all his might to possess the attrib-

utes revealed in the Qur'an. Doing the opposite may mean "serving on the verge of true faith." The position of those "serving Allah on the verge of true faith" is described in the Qur'an as follows:

> **"There are among men some who serve Allah, as it were, on the verge of true faith: if good fortune befalls them, they are well content; but if an ordeal befalls them, they turn upon their heels: they lose both this world and the hereafter: that is a loss for all to see!" (Surat Al-Hajj: 11)**

Another matter on which those who never question themselves are mistaken is that they regard it as enough for them to do good to some people or help the poor from time to time. However, in the Qur'an, Allah reveals what is valuable and good in the Sight of Allah, as follows:

> **"It is not righteousness if you turn your faces towards the east or west; but it is righteousness to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend your wealth, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfil the contracts which you have made; and to be firm and patient, in suffering and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing" (Surat Al-Baqara: 177)**

Although the attributes of believers are explicitly set out in the Qur'an it would be quite meaningless to deceive ourselves by

such thoughts as: 'My heart is pure, I do not have any bad habits and I do not do any evil to anyone. Undoubtedly Allah loves me'. Allah wants people to serve Him, and not just be a pure-hearted person who does not do any harm to anyone. Of course everyone has a responsibility to have a pure heart and do no evil to anyone, but that by itself is not enough. However, someone who does not serve Allah and has little faith cannot be "pure" in heart literally. One can only have a pure heart by oneying all the provisions Allah sets out in the Qur'an and maintining the bounds set by Him.

THE HARM DONE BY THE HUMAN MODEL THAT DOES NOT LIVE BY RELIGIOUS MORAL VALUES

They say: "What is there but our life in this world? We live and die, and nothing but time can destroy us." But of that they have no knowledge: they merely conjecture. (Surat Al-Jathiyya: 24)

Yet there is among men such a one as disputes about Allah, without Knowledge, without Guidance, and without a Book of Enlightenment. (Surat Al-Hajj: 8)

In spite of all these positive characteristics of the believers, there may still be people who are uninterested in religious moral values. In order to understand the reason for this, we have to investigate their prejudices and impressions about Islam and Muslims.

As we mentioned at the beginning, one of the most important

characteristics of people who live far removed from religious moral values is their behaving in accordance with the conditioning of that society. These people determine just about all their behavior through this mentality of going along with the majority. That mentality will also shape their point of view about religion.

All his thoughts about religion are instilled by his environment. Since he has not read the Qur'an even for once his whole life he possesses a conception of religion based on hearsay acquired right from a very early age. He becomes convinced that everything he hears about religion is truly a part of it.

He vigorously avoids reading the Qur'an and learning about true religious moral values, while also conditioning the people around him in the same way, and is thus instrumental in their also generally avoiding those same religious values. People with this incorrect attitude and understanding are described as follows in the Qur'an:

> **"Others they keep away from it, and themselves they keep away; but they only destroy their own souls, though they do not perceive it. (Surat Al-An'am: 26)**

Because of the ignorance of people with such values, the fact that the majority of society avoids living by religious moral values will be the main justification for their exhibiting the same attitude. Their ignorance causes them to be negatively effected by the way that famous and leading members of society live cut off from religious moral values.

By keeping away from religion, he, in his own mind, thinks he becomes a modern and contemporary person and "is doing what the elite do." Because of this mass psychology he forgets

what will the consequence of living removed from religious moral values, be in the hereafter.

Whereas he will be all alone from the moment he dies. No one will be with him when he shall have to account for his actions. Those "elites" would not be of any help for him. The situation in the hereafter is revealed thus in verses:

"They will all be marshalled before Allah together: then the weak will say to those who were arrogant: We but followed you; can you then protect us all from the wrath of Allah?' They will reply, 'If we had received the Guidance of Allah, we should have given it to you: to us it makes no difference now whether we rage, or bear these torments with patience: for ourselves there is no way of escape.'" (Surah Ibrahim: 21)

"And behold! You come to us bare and alone, as We created you for the first time: you have left behind you all the favors which We bestowed on you: We do not see with you your intercessors whom you thought to be partners in your affairs: so now all relations between you have been cut off, and your fancies have left you in the lurch!" (Surat Al-An'am: 94)

Since he misunderstands the meaning of the concept of 'being elect', he takes wrong persons as models for himself. According to the conception of the society of ignorance, to be an elect person, some special qualifications are required, such as possessing wealth and fame. In fact, however, being one of "the elect" can be attained only through sincere closeness to Allah:

"And commemorate Our Servants Abraham, Isaac, and Jacob, possessors of Power and Vision. Truly, We chose them for the special purpose of proclaiming the Message of the hereafter. They were, in Our Sight, truly, of the company of the Elect and the Good." (Surah Sâd: 45-47)

A society that does not live by religious moral values makes a person acquire various incorrect habits. First of all, such a person thinks he needs to earn "status" in all situations. Otherwise, 'what will people think of him?' is the thougt that preoccupies him. From that on, the only thing that matters for him is "other people's impression of him". The only things that comes to mind in sucg a community is "what do the people around me think?" He is unaware what seeking Allah's approval even means. He merely seeks the approval of other people.

A society that lives far removed from religious moral values also gives people a very false education about the nature of their relationship with the opposite sex. One of the most favorite slogans is "defend women's rights and show respect for women". But, in fact, women are used as an instrument of exploitation.

The logic of "dating with someone" is imposed as supposedly the only solution to certain social problems experienced by young people. Dressed up terms such as "flirt", "boyfriend", "girlfriend" and other similar experiences have become standard items in so-called modern vocabulary. Attempts are made to denigrate the concepts of honor and chastity through the systematic, hidden or open propaganda of some of the the media, which become embedded in the subconscious. Those who try to keep

their chastity are encouraged toward unchasteness under the influence of mass psychology or else excluded from society. In this way, social pressure is applied. In addition, a public opinion will be formed that would make them almost doubt themselves and loose their self-confidence unless they act in the manner desired of them.

In some societies that do not live by the religious moral values in question, young people who start to regard fornication as legitimate under the influence of this twisted social conditioning now confront a mendacious propaganda that suggests that homosexuality should also be considered normal and that this perversion is a matter of "choice" that only pertains to the person concerned. Homosexuality is depicted as supposedly being liberal, having the moral courage of one's convictions or as "living on the edge". And it is presented to him as another step that he should go beyond in immorality.

On the other hand, the institution of marriage that Allah has legitimized in Islam so that people can live together in love and respect without considering their own personal interests, is used as an instrument for mutual exploitation as necessitated by the general philosophy of this system. In this twisted system, the role of a wife is bearing the children, washing the clothes and dishes, cooking and providing sexual satisfaction for her husband. The woman, who has been brought up with the teachings of "finding a husband", would consider her husband as a means to "guarantee" her future and to provide her with the living standards she requires, and for that she tries to "bind" her husband to herself by having a child as soon as possible. She gets under the domina-

tion of the man providing those to her and would try every possible means not to lose her husband. This is nothing but a mutual life contract based on personal interests and social rules. This kind of marriage is not actually very different from an agreement made for any kind of temporary service. The only difference is in the duration of the validity of the agreement. This marriage is calculated to last for a longer time, maybe for a lifetime. Neither partner want to accept this truth, but when they see there is no love and respect in their relationship, but only role playing, they admit the true nature of their marriage to be a "reality of life". When one spouse reneges on fulfilling his/her duties as this agreement requires, their marriage shatters.

There is the concept of "marriage by logic." It means that couples may get married if certain standards are met by the two parties, although love and sincere intimacy are not involved. Love is something temporary anyway and it is to die sooner or later. So, there's no need to be in love with the person you marry. As may easily be understood, in this kind of marriages the common sharing point is not love, but money, and mutual benefits. Even sexuality, after a period of time, is considered to be a boring act, since spouses get used to each other. And even love has a distorted meaning when it is involved in the relationship. It is based on certain materialistic criteria. Young girls easily fall in love with those "cool guys" with "red sports cars". Their being irreligious person does not really matter. Since no morality as described in true religion is involved, the ensuing rooted in iniquity.

It is obvious that in these marriages, concepts such as loy-

alty and fidelity do not have any importance. The increasing number of cheating partners is a natural result of this system. They begin to cheat on each other after a period of time and many of them maintain their forbidden relationships secretly. Some so-called "modern" people, on the other hand, do this within the knowledge of their spouses, and are proud of their "honesty" towards them. The allegedly "modern marriage system", which is entirely different from the one described in Islam, is promoted and shown to be the ideal one. This system is used as a doorway to "free sex", widely practiced by certain "modern" groups of society, who are doing their utmost to make this a permanent concept.

Actually, a way of life that is incompatible with religious moral values, introduced as so-called modernism, is not an independent philosophy at all. It is a superstitious system which completely separates people from religious moral values and seeks to install a diametrically opposed structure and which tries to prevent the compliance to the limits set out by Allah. The subjects included within the scope of this superstitious system are by no means limited to sexuality and marriage, but extend as far as all other value judgments. It seeks to completely eliminate some of the superior virtues required by Islamic morality, such as honor and chastity, and to divert others from their true purpose by adapting them to its own superstitious system. Characteristics like honesty, courage, and being brave in the way of Allah are some of those virtues which are highly praised in the Qur'an. Intellectually fighting against the unjust, not avoiding any kind of sacrifice in communicating what is right and good,

basing one's courage on nothing but his trust in Allah, fearing nothing but Allah and sacrificing one's life in the way of Allah when so required are among the most important characteristics of the believers. However this superstitious intellectual system we mentioned utterly pervertedly describes courage as indulging in the most extreme perversions, honesty as engaging openly and fearlessly in immoral activities, and determination as being firm in maintaining and promoting these irreligious values until his death.

Within this superstitious system, when we look at the situation of youngsters, we see that such concepts as "courage" and "decisiveness" are put on a par with certain personality distortions like rudeness, bullying, knowing no bound, attacking other's rights, being opportunist, abusing people, aggressiveness, litigiousness, arrogance and becoming haughty. This unsound and perverted physchology is presented as being the "rebel" or the "tough guy" as if it were an enviable state of mind.". Tactlessness, scurrilousness and garrulity are praised as signs of being a "straightforward" person.

Allah reveals the untrustworthiness of people with the negative charactwristics listed above, and other similar qualities:

> **"Do not heed such a despicable type of person as is ready with oaths, a slanderer, spreading calumnies, Habitually hindering all good, transgressing beyond all bounds, deep in sin, violent and cruel and with all that, base-born. Though he may possess wealth and numerous sons, when our revelations are recited to him, he cries 'Tales of the ancients'" (Surat Al-Qalam: 10-15)**

As a consequence of all this distorted logic, the concept of "loving someone" takes on a different meaning. The degree of love is in direct proportion to how much one can show off with that relationship and how much material benefit one can derive from it. Another feature of the system in which people do not live by religious moral values is the way that love is equated with various images and pictures. This is, of course, not true love. In this society of ignorance, the majority of young girls allegedly fall "in love" at first sight with someone who has the latest model of car, a flashy home and a reasonable appearance. But when these worldly characteristics disappear for any reason, such as sickness or poverty, then that love comes to an end, too.

The society the individual lives in, while forming his value-judgment and shapes his thoughts and feelings, eventually turns him into someone who gives no thought to the purpose of life, his existence, religion and Allah. This is because the society of ignorance that programs him has laid countless duties at his door. First of all, he needs to be the captain who saves his ship, thus earning his status in society. In order to reach this goal, he shall have to manipulate and abuse people.

Because according to this ignorant conception, "life is a struggle" and,again due to this twisted perspective, "big fish should be swallowing up the little one." Elimination of the weak is regarded as literally a "law of nature". He does not care about others having the same mentality, so long as they do not use it against him because he would always "let sleeping dogs lie."

But once things do not work out as he plans and he fails in his attempts to gain some "status" in society, the mentality he fa-

vored so far, turns out to be a threat to his existence. He suddenly sees that he himself has also joined the ranks of those who are despised, oppressed, denigrated and excluded by this society that lives far removed from religious moral values. The rules he hoped would bear him up have now made him their target. The friends around him suddenly disappear, and he is left unhappy and alone.

As if those were not enough, he starts to become aware that there are bigger fish swimming around him. He has nobody to trust to, no branch to cling to and no one to extend a helping hand. We are told in the Qur'an that when those who spurn religion are in a state of despair they turn to Allah:

> **It is the Who enables them to traverse the land and sea; they embark and set sail with a favorable wind, at which they rejoice; then comes a stormy wind and the waves come to them from all sides, and they think they are being overwhelmed: they pray to Allah, with all fervor saying, 'If You deliver us from this, we shall truly show our gratitude!'" (Surah Yunus: 22)**

But as soon as Allah answers his prayers and he is freed from the trouble that afflicted him, he carries on with his old mindset, as if he was not the one who desperately asked for help:

> **"But when he delivers them, behold! They transgress insolently throughout the earth in defiance of right! O mankind! Your insolence is against your own souls. Take your enjoyment of the life of the present but in the end, to Us you shall return, and We shall show you the truth of all that you did." (Surah Yunus: 23)**

According to that twisted mindset, "one must be realistic and not interpret things in a metaphysical way." He has undergone a significant experience and escaped through his own efforts. He has learned "the facts of life." He has had a bad time, but those are now left in the past. He is now more experienced and more mature. This is undoubtedly a most irrational and illogical approach to take. This ugly mindset of deniers is also revealed in the Qur'an:

> **"If We give man a taste of Our Mercy, and then withdraw it from him, behold! He is in despair and falls to blaspheming. But if We give him a taste of Our favors after adversity has touched him, he is sure to say, 'All evil has departed from me' and behold! He becomes exultant and boastful." (Surah Hud: 9-10)**

Such an ungrateful person will encounter similar troubles again in the remaining part of his life. Allah may – if he repents and beseeches Allah – accept this person's prayers every time but, that person would not be able to appreciate the blessings he has been given as is due and will suffer a troublesome and painful life both in this world and in the hereafter due to this foolish act of his.

This person who persists in denial will have no means of repenting when he looks death in the face, and no new opportunity will be given him. That is because he has already proven what kind of a person he has been during his lifetime. Allah reveals the sorrow this person will feel when confronted with the truth in several verses of the Qur'an;

"If you could only see them they are confronted with the Fire! They will say: 'Would that we were but sent back! Then we would not reject the signs of our Lord, but would be amongst those who believe!' Indeed, what they concealed before will become manifest to them. But if they were sent back, they would certainly return to the things they were forbidden, for they are indeed liars." (Surat Al-An'am: 27-28)

On this account, it is essential for people of reason and good conscience to amend all their mistakes and to change and improve their morality while they are still in this world. As we are told in verses:

Whoever Allah misguides has no one to protect them after that. You will see the wrongdoers saying, when they see the punishment,' Is there no way back? 'You will see them as they are exposed to it, abject in their abasement, glancing around them furtively. Those who have iman will say, 'Truly the losers are those who lose themselves and their families on the Day of Resurrection.' The wrongdoers are in an everlasting punishment. They have no one to protect or help them apart from Allah. There is no way out for anyone Allah misguides. Respond to your Lord before a Day comes from Allah which cannot be turned back. On that Day you will have no hiding-place and no means of denial. (Surat Ash-Shura: 44-47)

TRANSITION TO QUR'ANIC MORALITY FROM THAT OF THE SOCIETY THAT SPURNS RELIGIOUS MORAL VALUES

But if any have done wrong and have thereafter substituted good to take the place of evil, truly, I am Oft-Forgiving and Most Merciful. (Surat An-Naml: 11)
And thus have We, by Our Command, sent inspiration to you: when you knew nothing of Revelation or Faith; but We have made the Qur'an a Light, wherewith We guide such of Our servants as We will; and surely you will guide men to the Straight Way. (Surat Ash-Shura: 52)
For they have been guided (in this life) to the purest of speeches; they have been guided to the Path of Him Who is Worthy of (all) Praise. (Surat Al-Hajj: 24)

Everyone has the means to free himself from the supersititious teachings of the society of "ignorance" and to turn to faith for as long as he lives. Our

Prophet (may Allah bless him and grant him peace) says this in one hadith about abiding by the Qur'an and the Sunna:

It is certain that the finest word is the book of Allah. The finest path is the path of Muhammad (may Allah bless him and grant him peace). And the worst of deeds are those invented afterwards in violation of the deen. (3. Bukhârî, I'tisam 2, Edeb 70)

Our Almighty Lord, Allah reveals in one verse that every society will be given warnings:

"Whoever receives guidance, receives it for his own benefit: but whoever goes astray does so to his own loss. No bearer of burdens can bear the burden of another: nor do We punish a native until We have sent a messenger to give warning." (Surat Al-Isra': 15)

Those who receive this invitation, give different responses. In the Qur'an Allah explains their reaction in detail. The best reaction is that of the real believers when they express their acceptance by saying, "We hear and we obey." We are told in another verse that:

"The answer of the believers, when summoned to Allah and His Messenger, in order that He may judge between them, is no other than this: they say, 'We hear and we obey': it is such as these that will attain felicity." (Surat An-Nur: 51)

In the Qur'an Allah refers to those who deny the religion with pride and even hold enmity, when they are invited to religious moral values.

"Woe to each sinful dealer in falsehoods! He hears the Signs of Allah recited to him, yet is obstinate and lofty,

as if he had not heard them: then announce to him a grie vous penalty!: When he learns something of Our Signs, he takes them in jest: for such there will be a humiliating penalty." (Surat Al-Jathiyya: 7-9)

The reaction of some people is very different. The conscience of such an individual tells him what is right and wrong, but another, inner voice keeps on instilling in him the determination not to turn away from the superstitious system of the society of ignorance. He tries, in his own eyes, to legitimize this conditioning that violates good conscience by certain defense mechanisms. He tries in several ways to escape from reality. Since he cannot openly state the situation he actually is in by saying: "They are telling me the truth, but I cannot act on it because of my lack of will power or my pride," , he finds himself and looks for, in his own way, in his own foolish way, for flaws in what he is told or the believers who communicates him those.

However, it needs to be made clear that, these false approaches have been seen in all societies of ignorance right through the course of history. So much so that similar false accusations and imputations have been made against the envoys preaching the true faith and all true believes in all societies throughout history. In the Qur'an it is revealed as follows:

"The unbelieving elders of his people said: 'He is no more than a man like yourselves: his wish is to assert his superiority over you: if Allah had wished to send messengers, He could have sent down angels; never did we hear such a thing as he says, among our ancestors of old.'" (Surat Al-Muminun: 24)

"Would you now forbid us to worship the gods our fa-

thers worshipped? But we are really in serious doubt as to the faith to which you call us." (Surah Hud: 62)

Such a person suddenly turns into a fierce defender of a false and twisted conception of religion he saw and condemned on the outside. They propose the false and cliched logic of "so everyone is wrong and is it only you, who are on the right path." However, he should know that this logic has no place in the Qur'an. That is because, according to what is revealed in the Qur'an, the truth is not measured by the number of people who believe it to be true. On the contrary, Allah reveals us in the Qur'an that "the majority of the people" will not be on the right path:

... These are the signs (or verses) of the Book: that which has been revealed to you from you Lord is the Truth; but most men do not believe. (Surat Ar-Ra'd: 1)

All the prophets throughout history discharged their duties completely and have preached the religion revealed to them by Allah. They fully discharged all the responsibilities ordained by Allah and have received their rewards in the Sight of Allah.

The Excuses Made up By Unbelievers are Void

When someone who is unwilling to escape the moral values of the society of ignorance is communicated the true religion, he, in his own shallow mind, tries to find fault with what he is told, instead of listening to it honestly and heeding the voice of his conscience. Even though he knows nothing, he will close his ears to the truth by inventing various examples in his own mind. These examples given by the unbelievers are described as "judg-

ments" in the Qur'an by Allah and are actually some distorted comments that possess no no coherence whatsoever:

"See how they make comparative judgments about you. They are misguided and cannot find the way." (Surat Al-Furqan: 9)

The best-known of such comparative judgments do not exceed four or five. For example, "Why is the eating of the flesh of swine forbidden by religion?" is one of the most frequent questions asked. The pig itself is a dirty animal that causes the disease known as trichina. People who ask this question are generally aware how harmful pork is to human health. In fact, they do not ask it with the intention of learning the truth. They do it in the belief that they can raise difficulties for believers. However there is no question of their possibly succeeding. This truth is revealed in the Qur'an as:

"But those who strive against Our Signs, to frustrate them, – they will be Companions of the Fire." (Surat Al-Hajj: 51)

"Those who would hinder men from the path of Allah and would seek in it something crooked: it was they who denied the hereafter!" (Surah Hud: 19)

Even if these comparisons are proven to be nonsense, further comparisons are made up instantly, since the real aim is not to be informed or have suspicions allayed. If he considers the given answers with a sincere heart, he will be convinced and have to accept how reasonable they are. However he fails to apprehend the truth since he thinks according to the conditioning of the society of ignorance. Whereupon, as Allah reveals in the Qur'an, he "shuts his ears" to them and looks for a way out of that

environment. This unpleasant attitude of the society of ignorance is revealed thus in the Qur'an:

"And every time I have called on them, to seek your pardon, they have only thrust their fingers into their ears, covered themselves up with their garments, grown obstinate, and given themselves up to arrogance" (Surah Nuh: 7)

Those who refuse to accept advice are compared with wild donkeys:

"Then what is the matter with them that they turn away from admonition? As if they were frightened wild donkeys, fleeing from a lion!" (Surat Al-Muddaththir: 49-51)

We are again informed by the Qur'an that those people who turn away from Islam, hiding behind primitive reactions, excuses and distortions are described as wrong-doers and unjust:

"Who does greater wrong than one who invents a falsehood against Allah, even as he is being called to Islam? Allah does not guide those who do wrong." (Surat As-Saff: 7)

Since the denier we are speaking of thinks of everyone to be just like himself, he tries to explain the unity and solidarity of believers which are, in fact, solely intended to attain the approval of Allah, in terms of the standards of ignorance. He tries to show off what he consider in his own eyes to be cunning, with illogical statements that express all the ugliness of the society of ignorance, such as "There is something behind all this," or "No one in this age would join in such an effort for the good of others." He sometimes looks down his nose and thus displays his unpleasant moral values. His greatest support on this subject comes again from people

around him with the same dark state of mind. The attitude of such a person, towards the believers, and his relations with the deviant circle around him is described as follows in the Qur'an:

"When they meet those who believe, they say: 'We believe' but when they are alone with their evil ones, they say: 'We are really with you: we were only jesting.' Allah will throw back their mockery on them, and give them rope in their trespasses; so that they will wander like the blind." (Surat Al-Baqara: 14-15)

In fact, citing examples against the Qur'an, insincere, prejudiced, hostile approach towards Muslims and mocking behavior are not unique attitude disorders special such people. People who lived centuries before him and also opposed religious moral values all resorted to the same mindless tactics. Throughout the ages, the same mentality, methods and comparisons have continued to exist.. The mindset that knowingly resorts to these methods in order to cover up the truth has remained unchanged down the ages and still persists today:

"On the contrary, they say things similar to what the ancients said." (Surat Al-Muminun: 81)

In addition, one group may seek to distort religion for the sake of its own interests. The Qur'an issues this pronouncement about such types who try to distort religion:

"What is the matter with you that you judge so ill?
Or have you a book through which you learn-that you shall have, through it, whatever you choose?
Or have we sworn a covenant with you – binding till the Day of Judgment, – that you shall have whatever you shall demand?" (Surat Al-Qalam: 36-39)

When he sees a sincere believer who abides by the Qur'an he tries to absolve himself from feelings of guilt and inferiority, and this is a technique frequently seen in the society of ignorance. Such people generally use the same old expressions as they do this. "We are Muslim as well, Alhamdulillah", "my father was a hajji," "my grandmother used to cover her head," "my family are very devout." or "I never skip prayers at eids". Statements of this kind are in fact reflections of his psychological state. They dislike being given advice, warnings or suggestions on religious matters. There are also those who try to rise above the others by saying things like, "I am more devout than all of you, I am honorable, and only Allah knows who is superior to whom." Surely Allah knows who are on the right path and who are not, but He guides us to the right path by stating in the Qur'an that being a true believer is only possible by being in possession of the characteristics of the believers as explained in the Qur'an. As the criteria of the Qur'an are very clear, a one who claims superiority for himself without having any knowledge of the Qur'an does nothing but dishonor himself.

One of the biggest errors of such people is that they wrongly assume that they can deceive others. However, real believers can easily diagnose such people, with their understanding and the ability given by Allah together with the knowledge He provided in the Qur'an. Besides, Allah, Who **"knows well all the secrets of the heart"** (Surah Al 'Imran: 119) sees them and knows them better than they do themselves. Such people believe that they can deceive Allah just as they deceive other people. On the Day of Judgment, no excuses from them will be accepted before Allah.

THE WORLD AND THE HEREAFTER

Say: "Shall I give you glad tidings of things far better than those? For the righteous are Gardens in close proximity to their Lord, with rivers flowing beneath; therein is their eternal home; with companions pure and holy; and the good pleasure of Allah." Allah is watching over His servants. (Surah Al 'Imran: 14-15)

In fact, all these perversions described so far stem from people's inability to comprehend the fact of the hereafter.

As is stated in the Qur'an, Allah has created the World as a temporary home for people. It is for putting believers to the test, having them purified, letting them become worthy of heaven and bearing witness against the unbelievers.

However, one of the main features of the society of ignorance is that it disregards this reality and holds on to the world alone as if it will never end. This twisted mindset gives rise to the moral values of the society of ignorance which we have tried to explain through-

out this book. According to this superstitious mindset, summed upo in the words, "We only come round once," death is the end. That being the case, "we must enjoy life" while we are still here. One can experiment with all things to that end. Because it has been declared in the society of ignorance that everything that pleases a person is legitimate. But the facts are very different.

Members of the society of ignorance never use their intelligence in the slightest. It is clear that death is an unavoidable end for everyone. Yet, the ignorant disregard this fact and keep it out of the agenda as much as possible. They sedulously avoid thinking about it and prevent people from talking about it. Many people lead their lives as if they will never die, although most people do not deny the existence of Allah. When they are asked, they claim they do believe in the afterlife as well. But slightly closer examination shows that there is no real belief in the hereafter there. The psychology is question is emphasized as follows in verses:

"As to these, they love the fleeting life, and put away behind them a Day that will be hard." (Surat Al-Insan: 27)

"You will indeed find them, of all people, most greedy of life,-even more than the idolaters: Each one of them wishes He could be given a life of a thousand years: but the grant of such life will not save him from (due) punishment. For Allah sees well all that they do." (Surat Al-Baqara: 96)

"Ah indeed! Are they in doubt concerning the Meeting with their Lord? Ah indeed! It is He that doth encompasses all things!" (Surah Fussilat: 54)

Since they think their death will be an ultimate end for their being, their desire to live forever is fulfilled in another way. Most

of the ignorant want to leave behind them something to make people remember them after their death. They think, by doing so, they will be living in people's minds. They are unaware of how unreasonable this way of thinking is. Instead of doing some good deeds for their afterlife, they try to make a "name" for themselves in the world so as to be "unforgettable" after their death, none of which activity will bring them any benefit. Of course it is a good thing for someone to leave behind him good works that will benefit others; but what is being criticized here is that it is done with a very different purpose and ambition. This twisted logic of people who spurn religious moral values is also set out in the Qur'an as follows:

"Behold, their brother Hud said to them: 'Will you not fear Allah?
I am to you a messenger worthy of all trust:
So fear Allah and obey me. I ask no reward of you for it: my reward is only from the Lord of the worlds.
Do you build a landmark on every high place to amuse yourselves?
And do you raise up for yourselves fine buildings in the hope of living in them for ever?'" (Surat Ash-Shu'ara': 124-129)
"... who piles up wealth and lays it by, thinking that his wealth would make him last for ever!" (Surat Al-Humaza: 2-3)

The belief in the hereafter in the society of ignorance is a most distorted one. People in the society of ignorance, do not possess a belief with certainty in the hereafter. Even those that seem to be the most faithful among them still go no further than

the ugly logic of "what if?" Moreover, those who hold such distorted ideas are quite certain that they themselves are destined for heaven.

The person mentioned in Surah Al-Kahf symbolizes this general point of view of the society of ignorance:

"Set forth to them the parable of two men: for one of them We provided two gardens of grape-vines and surrounded them with date palms; in between the two We placed corn-fields.

Each of those gardens brought forth its produce, and did not fail in the least therein: in the midst of them We caused a river to flow.

When their ones had gathered in his harvest, he said to his companion, in the course of a mutual argument: 'I have more wealth than you, and more honor and power in my following of men.

He went into his garden in a state of mind unjust to his soul. He said, 'Surely this will never perish!

Nor do I believe that the Hour of Judgment will ever come: Even if I am brought back to my Lord, I shall surely find there something better in exchange.'

His companion said to him, in the course of the argument with him: 'Do you deny Him Who created you out of dust, then out of a sperm-drop, then fashioned you into a man?

I think for my part that He is Allah, My Lord. and none shall I associate with my Lord.

Why did you not, as you went into your garden, say: 'Allah's will be done! There is no power but with Allah!'

If you see me less than you in wealth and sons, it may be

that my Lord will give me something better than your garden, and that He will send down on your garden thunderbolts by way of reckoning from heaven, making it but slippery sand!

Or the water of the garden will run off underground so that you will never be able to find it.'

So his fruits (and enjoyment) were destroyed, and he wrung his hands over all that he had spent on his property, which had now tumbled to pieces to its very foundations, and he could only say, 'Woe is me! Would that I had never ascribed partners to my Lord and Cherisher!'

He had no one to help him against Allah, nor was he able to deliver himself.

In such ordeals the only protection comes from Allah, the True One. He is the Best to reward, and the Best to give success." (Surat Al-Kahf: 32-44)

In another surah of the Qur'an, this ignorant mindset that wonders "what if?" and declares itself predestined for heaven is set out as follows:

"When we give him a taste of our Mercy after some adversity has touched him, he is sure to say, 'This is due to my own merit: I do not think that the Hour of Judgment will ever come; but if I am brought back to my Lord, He will surely reward me well. But We will show the unbelievers the truth of all that they did, and We shall give them the taste of a severe Penalty." (Surah Fussilat: 50)

Note that in the above verse, Allah states that the people who say this in the same position as deniers.

If someone believes in Allah, then he inevitably comes to the

conclusion that the hereafter must also exist. Allah creates the human being, lets him live his life, gives him countless blessings and shows him great compassion and mercy. And of course those who give thanks for this and behave properly will not be regarded the same as those who are ungrateful. That is because Allah is infinitely affectionate and merciful toward His servants.

As the verse **"Every soul shall have a taste of death"** (Surat Al-Anbiya: 35) makes clear, everyone will inevitably depart this world after a short time. Allah ends one's life after allowing him to live for a certain period of time. This period is described in the verse **"Did We not give you long enough life so that he that would should receive admonition? And (moreover) the warner came to you."** (Surah Fatir: 37). Human beings do not cease to exist with death, but start their real lives.

It is very obvious to the thinking person that life in this world is temporary and simply a sample of the real life. All the beauties in the world are temporary and have many deficiencies. The most good-looking human being can keep his good appearance only for one or two decades. As he gets older and older, his physical appearance changes, his skin becomes puckered, his body loses its shape and he starts to suffer many kinds of illnesses related to aging. It is not necessary to get older to witness the shortcomings of the life of this world. His body mechanisms are built with many weaknesses. If he does not take a shower for a few days, his body will begin to smell very unpleasant. No matter how attractive and charming he might look, he will live through the biggest weakness and use the lavatory as every human being does.

Since the great majority of people are used to all of this, they are usually not aware that these weaknesses have been given to them on purpose. However, Allah's creation is perfect. So, if Allah had willed, nobody would ever fall ill, smell bad or be weak. But all these deficiencies are to remind people of the fact that they stand in need of Almighty Allah. They are also to remind people that, the life in this world is only an example of the real life in the hereafter, which is free of all deficiencies. One verse from the Qur'an about this world and the hereafter sets this out in the best way possible:

"Know that the life of this world is but play and amusement, pomp and mutual boasting and multiplying, in rivalry among yourselves, riches and children. It is like the plants that flourish after rain, delighting the hearts of the tillers; but soon they withers; you will see them grow yellow; then become dry and crumble away. But in the hereafter there is as severe Penalty for the devotees of wrong. And Forgiveness from Allah and His Good Pleasure for the devotees of Allah. And what is the life of this world, but the goods and chattels of deception?" (Surat Al-Hadid: 20)

Then, one may ask, "What is the real life like?" It is known to all that, there will be two different abodes in the hereafter, one for the believers, paradise, and the other for the unbelievers, hell. However, the society of ignorance has not stopped short of producing tales about paradise, and hell. Therefore, we again need to refer to the Qur'an to understand the true nature of the hereafter.

HEAVEN: REAL HOME OF THE BELIEVERS

Be foremost in seeking Forgiveness from your Lord, and a Garden of Bliss, as vast as heaven and earth, prepared for those who believe in Allah and His messengers: that is the Grace of Allah, which He bestows on whom he pleases: and Allah is the Lord of Grace abounding. (Surat Al-Hadid: 21)

There will be for them therein all that they wish, – and more besides in Our Presence. (Surah Qaf: 35)

The eternal home of the believers is heaven. Allah will reward them by leading them into the gardens, where they will dwell forever. Heaven is a place where believers will find whatever they want and even more than what they want, for the beauties of heaven are beyond their imagination. It is the eternal abode in which Allah's name of Rahim is manifested in the finest manner.

In one hadith our Prophet (saas) gives an example to describe what a great blessing heaven is compared to the life of this world:

Heaven is like a bow, and more auspicious than anywhere the Sun rises or sets over. [Al-Kutub As-Sittah -14, p. 429/2]

Even if a person knows nothing about the subject, brief consideration of the deficiencies of the life of this world and the longing he feels for blessings will make this fact readily understandable. This is because Allah creates many proofs for people to see that the life of this world is not the true life. One encounters the deficiencies of the life of this world just about every day, not least in one's own body. One has to take a huge number of precautions just to stay alive. The sightest neglect of these may lead to sickness, injury and even death. One spends much of one's life just compensating for the body's weaknesses. Yet despite all these efforts, the body gradually begins to decay. Like the human body, even the loveliest flowers eventually fade; the prettiest, most perfumed roses, tulips and violets fade and decay. The most delicious, freshest-looking fruits and vegetables soon rot and become inedible. The most impressive houses, cars and objects eventually age and fall apart.

These are just a few of the millions of deficiencies that people encounter in the life of this world. But these alone are enough to realize that it is not really the life of this world one longs for.

In the face of all these flaws, a person will want greater perfection, to live in a world in which none of these deficiencies exist. He will long for a world in which there are no evils, deaths, wars, conflicts, flaws or troubles. To that end, he will seek ways

of establishing a happy life devoid of problems under earthly conditions. But the fact is that Allah reveals in the Qur'an that people can only enjoy such a life in the hereafter. What a person needs to do to attain that is extremely easy; to live a life compatible with our Lord's approval. Following that – if Allah so ordains – he will attain a life far superior to that which he desired or ever imagined, flawless and full of happiness.

Everything in the world came into being through Allah's creation and He will create the ones that He wills among those in heaven.

The houses in the heaven will be much better than the most beautiful palaces of this world. The praised beauties of paradisiacal garments will be much more elegant and aesthetic than those of French or Italian fashion houses. The women in the heaven will not necessarily look like oriental dancers but they will be much more beautiful and attractive than any of the top models and cover girls, since their beauty as described in the Qur'an and Islamic literature is unparalleled.

In describing the environment in the heaven, Allah lists delights that people from all times will be able to comprehend. In addition to this, there is one feature of the heaven that is generally unknown. Allah reveals this truth in the verse **"There will be there all that your souls could desire, all that your eyes could delight in: and you shall abide therein forever."** (Surat Az-Zukhruf: 71). Allah tells us with this verse that everything people desire exists in the heaven. In another verse Allah says; **"There will be for them therein all that they wish, – and more besides in Our Presence."** (Surah Qaf, 35) It is understood from these

verses that things that make people smile and be happy will exist in heaven – in different forms to those in this world – and that people will enjoy more than they could ever think of wanting. The believers will be shown an extraordinary hospitality in the heaven. Surat ar-Rahman reveals this about the heaven:

"But for such as fear the time when they will stand before the Judgment Seat of their Lord, there will be two Gardens.

Then which of the favors of your Lord will you deny?

Containing all kinds (of trees and delights)

Then which of the favors of your Lord will you deny?

In each there will be a springs flowing freely. Then which of the favors of your Lord will you deny?

In them will be fruits of every kind, in pairs. Then which of the favors of your Lord will you deny?

They will recline on carpets, whose inner linings will be of rich brocade: the fruit of the Gardens will be near and easy of reach. Then which of the favors of your Lord will you deny?

In them will be maidens, chaste, restraining their glances, whom no man or Jinn before them has touched. Then which of the favors of your Lord will you deny?

Maidens as fair as rubies and coral. Then which of the favors of your Lord will you deny?

Is there any reward for good – other than good? Then which of the favors of your Lord will you deny?

And besides these two, there are two other Gardens,

Then which of the favors of your Lord will you deny?

Dark-green in color (from plentiful watering).
Then which of the favors of your Lord will you deny?
A gushing fountain shall flow in each. Then which of the favors of your Lord will you deny?
In them will be fruits, and dates and pomegranates. Then which of the favors of your Lord will you deny?
In them will be fair Companions, good, and beautiful.
Then which of the favors of your Lord will you deny?
Companions restrained as to their glances, in (goodly) pavilions.
Then which of the favors of your Lord will you deny?
Whom no man or Jinn before them has touched. Then which of the favors of your Lord will you deny?
They shall recline on green cushions and rich, beautiful carpets. Then which of the favors of your Lord will you deny?
Blessed be the name of you Lord, full of Majesty, Bounty and Honour." (Surat Ar-Rahman: 46-78)

The following facts about the heaven appear in other verses:

"And when you gaze upon that scene, you will behold a kingdom which is blissful and magnificent." (Surat Al-Insan: 20)

"Reclining in the Garden on raised thrones, they will feel neither the sun's excessive heat nor the moon's excessive cold." (Surat Al-Insan: 13)

"There they shall hear no word of vanity" (Surat Al-Ghashiyya: 11)

"And beside them will be chaste women, restraining their glances, with big eyes (of wonder and beauty), as if they were (delicate) eggs closely guarded." (Surat As-Saffat: 48-49)

"And they will say: 'Praise be to Allah, Who has removed from us (all) sorrow: for our Lord is indeed Oft-Forgiving and Ready to appreciate service: Who has, out of His Bounty, settled us in a Home that will last: no toil nor sense of weariness shall touch us therein.'" (Surah Fatir: 34, 35)

"But it is for those who fear their Lord, that lofty mansions, one above another, have been built: beneath them flow rivers of delight: such is the Promise of Allah: never does Allah fail in His promise." (Surat Az-Zumar: 20)

Allah will make the following call to His pure servants following the Day of Judgment:

"(To the righteous soul it will be said:) 'O serene soul' Come back to your Lord, joyful yourself and pleasing to Him! Enter, then, among My devotees! Yes, enter My heaven!'" (Surat Al-Fajr: 27-30)

HELL: MADE READY FOR THE UNBELIEVERS

Leave to Me the creature whom I created bare and alone!
To whom I granted resources in abundance, and sons to be by his side!
To whom I made life smooth and comfortable! Yet is he greedy
that I should add yet more.
By no means! For to Our Signs he has been refractory!
Soon I will visit him mounting calamities! For he thought and he plotted;
Woe to him! How he plotted.
Yes, woe to him! How he plotted!
Then he looked round;
Then he frowned and he scowled;
Then he turned back and was haughty;
Then said he: "This is nothing but magic, derived from of old.
This is nothing but the word of a mortal!"
Soon I will cast him into hell-Fire!

And what will explain to you what hell-Fire is? Permit nothing to endure, and leaves nothing alone!
It burns the skin of man. (Surat Al-Muddaththir: 11-29)

For as many beauties and blessings as there are in the heaven, there is an equal amount of ugliness and torment in hell. The gulf that exists between believers and deniers in this world will reach its widest point in the hereafter. Those who denied or refused to submit to Allah, Who created them, gave them life and sent down His religion will be punished by eternal torment, unless Allah wills otherwise. Allah describes those who merit hell as follows in the Qur'an:

"If anyone contends with the Messenger even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of Faith, We shall leave him in the path he has chosen, and consign him to hell: an evil refuge." (Surat An-Nisa: 115)

Avoid those who take their religion to be mere play and amusement, and are deceived by the life of this world. But proclaim to them this truth: that every soul delivers itself to ruin by its own acts: it will find for itself no protector or intercessor except Allah: it may offer every ransom, (or reparation), but none will be accepted: such is the end of those who deliver themselves to ruin by their own acts: they shall have only boiling water to drink and shall be sternly punished: for they persisted in rejecting Allah." (Surat Al-An'am: 70)

"And there are those who bury gold and silver and do not spend it in the way of Allah: announce to them a most grievous penalty. The Day will come when heat will be

produced out of that wealth in the fire of hell, and their foreheads, their flanks, and their backs, will be branded with it. They will be told: This is the treasure which you buried for yourselves: taste you then, the treasures you buried'" (Surat At-Tawba: 34-35)

"When it is said to them, 'Fear Allah', they are led by arrogance to more crime. Hell shall be enough for them, an evil bed indeed to lie on!" (Surat Al-Baqara: 206)

In addition, there is the following hadith of our Prophet (saas) as a blessing from Allah:

The Prophet (saas) said: "He with the slightest speck of faith will be saved from the fire." Abu Said says: "Whoever doubts (that he really said this) should read the following verse: "Allah does not wrong anyone by so much as the smallest speck..." (Surat an-Nisa, 40) (Tirmidhi, Sfatu Cehennem 10, (2601)

The common characteristic of unbelievers who deserve to be cast into hell is their rejection of religion when they have been invited to accept it:

"The Trumpet will be sounded, and all who are in the heavens and on the earth will swoon, except such as it will please Allah to exempt. Then a second trumpet will be sounded, when, behold, they will rise and look around them!

And the earth will shine with the Glory of its Lord: the Record of Deeds will be laid open; the prophets and the witnesses will be brought forward and all shall be judged with fairness; and they will not be wronged in the least.

And every soul will be paid back in full according to its Deeds; and Allah knows best all that they do.

The unbelievers will be led to hell in hordes. When they arrive there its gates will be opened. And its keepers will say, 'Did not messengers come to you from among yourselves, proclaiming to you the revelations of your Lord, and fore warning you of the Meeting of this Day? The answer will be: 'True' And thus the promised scourge will smite the unbelievers! They will be told: 'Enter you the gates of hell, to dwell therein forever: and evil is this Abode of the Arrogant!'" (Surat Az-Zumar: 68-72)

Those in the Fire will say to the custodians of hell,'Call on your Lord to make the punishment less for us for just one day.' They will ask, 'Did your Messengers not bring you the Clear Signs?' They will answer, 'Yes.'They will say, 'Then you call!'But the calling of the kafirun only goes astray. (Surah Ghafir: 49-50)

Some of those who will go to hell are those who never thought about Allah's wrath in this world. It is revealed in verses that:

"Do but consider those who have been given a portion of the Book? They are invited to accept the Book of Allah, to settle their disputes, but some of them turn back and decline the arbitration. This is because they say: 'The Fire shall not touch us except for a few days; In their religion they are deceived by their own lies. But how will they fare when We gather them together upon a day about which there is no doubt, and each soul will be given just what it has earned, without favor or injustice?" (Surah Al 'Imran: 23-25)

In other verses of the Qur'an Allah explains the horror in hell as follows:

"No good friend will ask about his friend even though they can see each other. To redeem himself from the Penalty of that Day, the sinner will gladly sacrifice his children
His wife and his brother,
His kindred who sheltered him,
And all the people on earth, – if that could deliver him:
By no means! For the Fire of hell
Shall pluck out his being right from the skull!
It shall claim all those who turn their backs and turn away their faces from the Right,
And collect wealth and hide it covetously!" (Surat Al-Ma'arij: 10-18)
"They shall groan with anguish and be bereft of heaving," (Surat Al-Anbiya: 100)
"In front of such a one is hell, and he is given, for drink, boiling fetid water.
In gulps he will sip it, but never will he be near swallowing it: death will come to him from every quarter, yet will he not die. Harrowing torment awaits him." (Surah Ibrahim: 16-17)
"And you will see the sinners on that day bound together in fetters;
Their garments of liquid pitch, and their faces covered with Fire." (Surah Ibrahim: 49-50)
Truly, the tree of Zaqqum
Will be the food of the sinful,
Like molten brass; it will boil in their insides,
Like the boiling of scalding water.
A voice will cry: "Seize him and drag him into the midst of the Blazing Fire!

Then pour over his head the Penalty of Boiling Water,
'Taste this! Truly you were mighty and full of honor!'"
(Surat Ad-Dukhan: 43-49)

All those descriptions devised for heaven and hell are absolute facts. Allah, Who has created the world and the life in this world, has revealed the Qur'an and has let us know that He will also create the afterlife. Even if a denier is unwilling to see these absolute facts, he will still be confronted by them. One great Islamic scholar describes a person who does not think about the hereafter as an ostrich. With his head buried in the sand he is unable to see around him, and thinks that he therefore cannot be seen. The fact is, however, that Allah sees what everyone does, without exception. Those who deviate onto the path of denial by being called on to live by religious moral values but refuse to do so become deserving of hell. Verses about such people read:

The question asked of the people of hell will be: "Did not messengers come to you from among yourselves, reciting to you the revelations of your Lord, and warning you of the Meeting of this Day?" (Surat Az-Zumar: 71)

And for those who have rejected the invitation, there will be a "grievous penalty":

"So he gave nothing in charity, nor did he pray!
But on the contrary, he rejected Truth and turned away!
And then went off to his family, swaggering.
Well have you deserved this doom
Well have you deserved it." (Surat Al-Qiyama: 31-35)

What we are doing in this book is to remind and warn people, through Allah's verses, that everyone will have to confront the Day of Judgment.

Part Two

WARNING

The chapter you are now about to read reveals a crucial secret of your life. You should read it very attentively and thoroughly, for it is concerned with a subject that is liable to make a fundamental change in your outlook upon the external world. The subject of this chapter is not just a point of view, a different approach, or a traditional philosophical thought: it is a fact which everyone, believing or unbelieving, must admit and which is also proven by science today.

A NEW DIMENSION
AN IMPORTANT STATEMENT

The Secret Beyond Matter is Not Wahdatul Wujood

The topic called "The Secret Beyond Matter" has been criticized by some people. Having misunderstood the essence of the subject, these people claim that what is explained as the secret beyond matter is identical to the teaching of Wahdatul Wujood. Let us state, before all else, that the author of this book is a believer strictly abiding by the doctrine of Ahlus Sunnah and does not defend the view of Wahdatul Wujood.

However, it should also be remembered that the teaching of Wahdatul Wujood was defended by some leading Islamic scholars including Muhyiddin Ibn al-'Arabi. It is true that numerous significant Islamic scholars who described the concept of Wahdatul Wujood in the past did so by considering some subjects found in these books. Still, what is explained in these books is not the same as Wahdatul Wujood.

Some of those who defended the view of Wahdatul Wujood were engrossed

in some erroneous opinions and made some claims contrary to the Qur'an and the doctrine of Ahlus Sunnah. They, for example, completely rejected the creation of Allah. When the subject of the secret beyond matter is told, however, there is definitely no such claim. This section explains that all beings are created by Allah, and that the originals of these beings are seen by Him whereas people merely see the images of these beings formed in their brains.

Mountains, plains, flowers, people, seas – briefly everything we see and everything that Allah informs us in the Qur'an that exists and that He created out of nothing is created and does indeed exist. However, people cannot see, feel or hear the real nature of these beings through their sense organs. What they see and feel are only the copies that appear in their brains. This is a scientific fact taught at all schools primarily in medicine. The same applies to the book you are reading now; you can not see nor touch the real nature of it. The light coming from the original book is converted by some cells in your eyes into electrical signals, which are then conveyed to the sight center in the back of your brain. This is where the view of this book is created. In other words, you are not reading a bookwhich is before your eyes through your eyes; in fact, this book is created in the sight center in the back of your brain. The article you are reading right now is a "copy of the book" within your brain. The original book is seen by Allah.

In conclusion, the fact that the matter is an illusion formed in our brains does not "reject" the matter, but provides us information about the real nature of the matter: that no person can have connection with its original.

THERE IS MATTER OUTSIDE OF US, BUT WE CANNOT REACH IT

Saying that matter is an illusion does not mean it does not exist. Quite the contrary: whether we perceive the physical world or not, it does exist. But we see it as a copy in our brain or, in other words, as an interpretation of our senses. For us, therefore, the physical world of matter is an illusion.

The matter outside is seen not just by us, but by other beings too. The angels Allah delegated to be watchers witness this world as well:

And the two recording angels are recording, sitting on the right and on the left. He does not utter a single word, without a watcher by him, pen in hand! (Surah Qaf: 17-18)

Most importantly, Allah sees everything. He created this world with all its details and sees it in all its states. As He informs us in the Qur'an:

… Heed Allah and know that Allah sees what you do. (Surat al-Baqara: 233)

Say: "Allah is a sufficient witness between me and you. He is certainly aware of and sees His servants." (Surat al-Isra': 96)

It must not be forgotten that Allah keeps the records of everything in the book called Lawh Mahfuz (Preserved Tablet). Even if we don't see all things, they are in the Lawh Mahfuz. Allah reveals that He keeps everything's record in the "Mother of the Book" called Lawh Mahfuz with the following verses:

It is in the Source Book with Us, high-exalted, full of wisdom. (Surat az-Zukhruf: 4)

… We possess an all-preserving Book. (Surah Qaf: 4)
Certainly there is no hidden thing in either heaven or earth which is not in a Clear Book. (Surat an-Naml: 75)

KNOWING THE REAL ESSENCE OF MATTER

People who contemplate their surroundings conscientiously and wisely realise that everything in the universe – both living and non-living – must have been created. So the question now is "Who is the creator of all these things?"

It is evident that **"the fact of creation"**, which reveals itself in every aspect of the universe, cannot be an outcome of the universe itself. For example, a bug could not have created itself. The solar system could not have created or organized itself. Neither plants, humans, bacteria, erythrocytes (red-blood corpuscles), nor butterflies could have created themselves. The possibility that these could all have originated "by chance" is not even imaginable.

We therefore arrive at the following conclusion: Everything that we see has been created. But none of the things that we see can be "creators" themselves. The Creator is different from and superior to all that we see with our eyes, a superior power, invisible but Whose existence and attributes are revealed in everything that exists.

This is the point at which those who deny the existence of Allah demur. They are conditioned not to believe in His existence unless they see Him with their own eyes. They may disregard the fact of **"creation"**, but they cannot ignore the actuality of

"creation" manifested all throughout the universe and find themselves forced to prove – falsely – that the universe and the living things in it have not been created. Evolutionary theory is a key example of their vain endeavors to this end.

The basic mistake of those who deny Allah is shared by many people who in fact do not really deny the existence of Allah but have a wrong perception of Him. These people, who make up the majority of the society in some countries, do not openly deny creation, but have superstitious beliefs about "where" Allah is. Most of them think that Allah is "up in the sky." They falsely imagine that Allah is behind a very distant planet and interferes with "worldly affairs" once in a while. Or perhaps that He does not intervene at all: He created the universe and then left it to itself and people are left to determine their fates for themselves. (Surely Allah is beyond that.)

Still others know the fact that Allah is "everywhere" as revealed in the Qur'an, but they cannot perceive exactly what this means. They think that Allah surrounds everything like radio waves or like an invisible, intangible gas. (Surely Allah is beyond that.)

However, this notion and other beliefs that are unable to make clear **"where" Allah is** (and maybe unwisely deny His evident existence because of that) are all based on a common mistake. They hold a prejudice without any grounds and then are moved to wrong opinions of Allah. What is this prejudice?

This prejudice is about the nature and characteristics of matter. Some people are so conditioned to suppositions about the real essence of matter that they may have never thought about it

thoroughly. Modern science demolishes the prejudice about the nature of matter and discloses a very important and imposing reality. In the following pages, we will try to explain this great reality to which the Qur'an points.

The World of Electrical Signals

All the information that we have about the world we live in is conveyed to us by our five senses. The world we know of consists of what our eye sees, our hand feels, our nose smells, our tongue tastes, and our ear hears. We never think that the "external" world can be other than what our senses present to us, as we have been dependent only on those senses since the day of our birth.

Modern research in many different fields of science, however, points to a very different understanding and creates serious doubt about our senses and the world that we perceive with them.

The starting-point of this approach is that the notion of an "external world" shaped in our brain is only a response created in our brain by electrical signals. The only information you have about the redness of the apple, the hardness of the wood, – even, your mother, your father, your family, and everything that you own, your house, your job, and the lines of this book, are comprised only of electrical signals. In other words, we can never know the true color of the apple in the outside world, nor the true structure of wood there, nor the real appearance of our parents and the ones we love. They all exist in the outside world as Allah's creations, but we can only have direct experience of the copies in our brains for so long as we live.

In order to clarify the subject, let us consider our sense of sight, which provides us with the most extensive information about the external world.

How Do We See, Hear, And Taste?

The act of seeing is realised in a very progressive way. Light clusters (photons) that travel from the object to the eye pass through the lens in front of the eye where they are broken up and fall in reverse on the retina at the back of the eye. Here, the impinging light is turned into electrical signals that are transmitted by neurons to a tiny spot called the centre of vision in the back part of the brain. This electrical signal is perceived as an image in this centre in the brain after a series of processes. The act of seeing actually takes place in this tiny spot at the posterior part of the brain, which is **pitch-dark and completely insulated from light.**

Now, let us reconsider this seemingly ordinary and unremarkable process. When we say that "we see", we are in fact seeing the effects of the impulses reaching our eye and induced in our brain after they are transformed into electrical signals. That is, **when we say that "we see", we are actually observing electrical signals in our mind.**

All the images we view in our lives are formed in our centre of vision, which makes up only a few cubic centimetres of the volume of the brain. Both the book you are now reading and the boundless landscape you see when you gaze at the horizon fit into this tiny space. Another point that has to be kept in mind is that, as we have noted before, the brain is insulated from light; its

inside is absolutely dark. The brain has no contact with light itself, which exists outside.

We can explain this interesting situation with an example. Let us suppose that there is a burning candle in front of us. We can sit across from this candle and watch it at length. However, during this period of time, our brain never has any direct contact with the candle's original light. Even as we see the light of the candle, the inside of our brain is pitch dark. We watch a colourful and bright world inside our dark brain.

R. L. Gregory gives the following explanation of the miraculous aspect of seeing, an action that we take so very much for granted:

> *We are so familiar with seeing, that it takes a leap of imagination to realise that there are problems to be solved. But consider it. We are given tiny distorted upside-down images in the eyes, and we see separate solid objects in surrounding space. From the patterns of simulation on the retinas we perceive the world of objects, and* ***this is nothing short of a miracle.***[1]

The same situation applies to all our other senses. Sound, touch, taste and smell are all transmitted to the brain as electrical signals and are perceived in the relevant centres in the brain.

The sense of hearing functions in the same manner. The outer ear picks up available sounds by the auricle and directs them to the middle ear; the middle ear transmits the sound vibrations to the inner ear by intensifying them; the inner ear sends these vibrations to the brain by translating them into electrical signals. Just as with the eye, the act of hearing finalises in the centre of hearing in the brain. The brain is insulated from sound just

as it is from light. Therefore, no matter how noisy it is outside, the inside of the brain is completely silent.

Nevertheless, even the subtlest sounds are perceived in the brain. The precision of this process is such that the ear of a healthy person hears everything without any atmospheric noise or interference. In your brain, which is insulated from sound, you listen to the symphonies of an orchestra, hear all the noises in a crowded place, and perceive all the sounds within a wide frequency band ranging from the rustling of a leaf to the roar of a jet plane. However, if the sound level in your brain were to be measured by a sensitive device at that moment, it would be seen that complete silence prevails there.

Our perception of odour forms in a similar way. Volatile molecules emitted by things such vanilla or a rose reach the receptors in the delicate hairs in the epithelium region of the nose and become involved in an interaction. This interaction is transmitted to the brain as electrical signals and perceived as smell. Everything that we smell, be it nice or bad, is nothing but the brain's perceiving of the interactions of volatile molecules after they have been transformed into electrical signals. You perceive the scent of a perfume, a flower, a food that you like, the sea, or other odours you like or dislike in your brain. The molecules themselves never reach the brain. Just as with sound and vision, what reaches your brain is simply electrical signals. In other words, all the odours that you have assumed to belong to external objects since you were born are just electrical signals that you feel through your sense organs. You can never have direct experience of the true nature of a scent in the outside world.

Similarly, there are four different types of chemical receptors in the front part of a human being's tongue. These register salty, sweet, sour, and bitter tastes. Our taste receptors transform these perceptions into electrical signals after a chain of chemical processes and transmit them to the brain. These signals are perceived as taste by the brain. The taste you get when you eat a chocolate bar or a fruit that you like is the interpretation of electrical signals by the brain. You can never reach the object on the outside; you can never see, smell or taste the chocolate itself. For instance, if taste nerves that travel to your brain are cut, nothing you eat at that moment will impinge upon your brain; you will completely lose your sense of taste.

And here is another interesting fact: We can never be sure that what we feel when we taste a food and what another person feels when he tastes the same food, or what we perceive when we hear a voice and what another person perceives when he hears the same voice are the same. On this point, Lincoln Barnett says that no one can know that another person perceives the colour red or hears the C note the same way as he himself does.[2]

Our sense of touch is no different than the others. When we touch an object, all information that will help us recognise the external world and objects are transmitted to the brain by the sense nerves on the skin. The feeling of touch is formed in our brain. Contrary to general belief, the place where we perceive the sense of touch is not at our finger tips or skin but at the relevant centre in our brain. As a result of the brain's assessment of electrical stimulations coming from objects to it, we sense different properties these objects such as hardness or softness, or heat or cold. We

derive all details that help us recognise an object from these stimulations. Two famous philosophers, B. Russell and L. Wittgeinstein, have this to say:

> *For instance, whether a lemon truly exists or not and how it came to exist cannot be questioned and investigated. A lemon consists merely of a taste sensed by the tongue, an odour sensed by the nose, a colour and shape sensed by the eye; and only these features of it can be subject to examination and assessment.* ***Science can never know the physical world.***[3]

It is impossible for us to reach the original physical world. All objects around us are apprehended through one or more means of perception such as seeing, hearing, and touching. By processing the data in the centre of vision and in other sensory centres, our brain, throughout our lives, **confronts not the "original" of the matter existing outside us but rather the copy formed inside our brain.** We can never know what the original forms of these copies are like.

"The External World" Inside Our Brain

As a result of our scientific investigation of the physical facts described so far, we may conclude the following: we can never have direct experience of the original of anything we see, touch, hear, and perceive as matter, "the world" or "the universe." We merely know their copies in our brain.

Someone eating a fruit in fact is aware not of the actual fruit itself but of a 'picture' of it in the brain. The object considered to be a "fruit" actually consists of an electrical impression in the brain which includes the shape, taste, smell, and texture of the

fruit. If the sight nerve travelling to the brain were to be severed suddenly, the image of the fruit would suddenly disappear. Similarly a disconnection in the nerve travelling from the sensors in the nose to the brain would completely destroy the sense of smell. Simply put, the fruit is nothing but the interpretation of electrical signals by the brain.

Another point to be considered is **the sense of distance.** Take, for example, the distance between you and this book. It is only a feeling of emptiness formed in your brain. Objects that seem to be distant to the human being likewise exist in the brain. For instance, someone who watches the stars in the sky assumes that they are millions of light-years away from him. Yet what he "sees" are really the stars inside himself, in his centre of vision. While you read these lines, you are, in fact, not inside the room you assume you are in; on the contrary, the room is inside you. Your seeing your body makes you think that you are inside it. **However, you must remember that you have never seen your original body, either; you have always seen a copy of it formed inside your brain.**

The same applies to all your other perceptions. For instance, when you think that you hear the sound of the television in the next room, you are actually experiencing the sound inside your brain. Both the sound you imagine to be coming from metres away and the conversation of a person right next to you are perceived in a centre of hearing measuring a few cubic centimetres inside your brain. Within this centre of perception, no concept such as right, left, front or behind exists. That is, sound does not come to you from the right, from the left or from the air; **there is no direction from which the sound comes.**

The same is true of odour. Just as a rose will appear as an image in the centre of vision, so will its fragrance be sensed in the centre of smell. Whether the source of the odour is near or far, and whether the odour is sour, sweet, acrid, pleasant, etc. are likewise matters for the brain to interpret.

The "external world" presented to us by our perceptions is merely a collection of the electrical signals reaching our brain. Throughout our lives, these signals are processed by our brain and we proceed without recognising that we are mistaken in assuming that these are the "original" versions of matter existing in the external world. We are misled because we can never directly reach matter itself by means of our senses.

Moreover, it is again our brain that interprets and attributes meaning to the signals about the "external world" and we assume to be dealing with its original. For example, let us consider the sense of hearing. It is in fact our brain that transforms the sound waves in the "external world" into a symphony. That is to say, we know music as interpreted by our brain, not the original music that exists outside. In the same manner, when we see colours, what reaches our eyes are merely **electrical signals of different wavelengths.** It is again our brain that transforms these signals into colours. **The colours in the "external world" are unknown to us.** We can never have direct experience of the true red of an apple, the true blue of the sky or the true green of trees. **The external world depends entirely on the perceiver.**

Even a slightest defect in the retina of the eye causes colour blindness. Some people perceive blue as green, and some red as

blue. In these cases, it does not matter whether the object outside is coloured or not.

The World of Senses Can Occur Without Outside World's Existence

One factor which reveals that everything we see and experience exists in our brain and that we can never know the original of the matter that exists outside is that we do not need an outside world for senses to occur in the brain. Many technological developments such as simulators and also dreams are the most important evidences of this truth.

Science writer, Rita Carter, states in her book, *Mapping The Mind*, that "there's no need for eyes to see" and describes at length an experiment carried out by scientists. In the experiment, blind patients were fitted with a device that transformed video pictures into vibrating pulses. A camera mounted next to the subjects' eyes spread the pulses over their backs so they had continuous sensory input from the visual world. The patients started to behave as if they could really see, after a while. For example, there was a zoom lens in one of the devices so as to move closer the image. When the zoom is operated without informing the patient beforehand, the patient had an urge to protect himself with two arms because the image on the subject's back expanded suddenly as though the world was looming in.[4]

As it is seen from this experiment, we can form sensations even when they are not caused by material equivalents in the outside world. All stimuli can be created artificially.

"The world of senses" that we experience in dreams

A person can experience all senses vividly without the presence of the outside world. The most obvious example of this is dreams. A person lies on his bed with closed eyes while dreaming. However, in spite of this, that person senses many things which he or she experiences in real life, and experiences them so realistically that the dreams are indistinguishable from the real life experience. Everyone who reads this book will often bear witness to this truth in their own dreams. For example, a person lying down alone on a bed in a calm and quiet atmosphere at night might, in his dream, see himself in danger in a very crowded place. He could experience the event as if it were real, fleeing from danger in desperation and hiding behind a wall. Moreover, the images in his dreams are so realistic that he feels fear and panic as if he really was in danger. He has his heart in his mouth with every noise, is shaken with fear, his heart beats fast, he sweats and demonstrates the other physical affects that the human body undergoes in a dangerous situation.

A person who falls from a high place in his dream feels it with all his body, even though he is lying in bed without moving. Alternatively, one might see oneself slipping into a puddle, getting soaked and feeling cold because of a cold wind. However, in such a case, there is neither a puddle, nor is there wind. Furthermore, despite sleeping in a very hot room, one experiences the wetness and the cold, as if one were awake.

Someone who believes he is dealing with the original of the material world in his dream can be very sure of himself. He can

put his hand on his friend's shoulder when the friend tells him that "it isn't possible to deal with the original of the world", and then ask "Don't you feel my hand on your shoulder? If so, how can you say that you don't see the original matter? What makes you think in this way? Let's take a trip up the Bosphorus; we can have a chat about it and you'll explain to me why you believe this." The dream that he sees in his deep sleep is so clear that he turns on the engine with pleasure and accelerates slowly, almost jumping the car by pressing the pedal suddenly. While going on the road, trees and road lines seem solid because of the speed. In addition, he breathes clean Bosphorus air. But suppose he is woken up by his ringing alarm clock just when he's getting ready to tell his friend that what he's seeing is the original matter. Wouldn't he object in the same manner regardless of whether he was asleep or awake?

When people wake up they understand that what they've seen until that moment is a dream. But for some reason they are not suspicious about the real nature of the life that starts with a "waking" image (what they call "real") can also be a dream. However, the way we perceive images in "real life" is exactly the same as the way we perceive our dreams. We see both of them in the mind. We cannot understand they are images until we are woken up. Only then do we say "what I have just seen was a dream". So, **how can we prove that what we see at any given moment is not a dream?** We could be assuming that the moment in which we are living is real just because we haven't yet woken up. It is possible that we will discover this fact when we are woken up from this "waking dream" which takes longer than dreams we

see everyday. We do not have any evidence that proves otherwise.

Many Islamic scholars have also proclaimed that the life around us is only a dream, and that only when we are awakened from that dream with "a big awakening", will people be able to understand that they live in a dreamlike world. A great Islamic scholar, Muhyiddin Ibn al-'Arabi, referred to as Sheikh Akbar (The greatest Sheikh) due to his superior knowledge, likens the world to our dreams by quoting a saying of the Prophet Muhammad (saas):

> *The Prophet Muhammad [saas] said that "people are asleep and wake up when they die." This is to say that the objects seen in the world when alive are similar to those seen when asleep while dreaming...*[5]

In a verse of the Qur'an, people are told to say on doomsday when they are resurrected from the dead:

> **They will say, "Alas for us! Who has raised us from our sleeping-place? This is what the All-Merciful promised us. The Messengers were telling the truth." (Surah Ya Sin: 52)**

As the verse demonstrates, people wake up on doomsday as if waking from a dream. Like someone woken from the middle of a dream in deep sleep, such people will similarly ask who has woken them up. As the verse points out, the world around us is like a dream and everybody will be woken up from this dream, and will begin to see images of the afterlife, which is the real life.

Who Is The Perceiver?

As we have explained so far, we can never have experience of the original of the material world we think we are inhabiting and that we call the "external world." However, here arises the question of primary importance. If we cannot reach the original of any of the material existence that we know of, what about our brain? Since our brain is a part of the physical world just like our arm, leg, or any other object, we cannot reach its original either.

When the brain is analysed, it is seen that there is nothing in it but lipid and protein molecules, which also exist in other living organisms. This means that within the piece of meat we call our "brain", there is nothing to observe the images, to constitute consciousness, or to form the being we call "myself".

R.L. Gregory refers to a mistake people make in relation to the perception of images in the brain:

> *There is a temptation, which must be avoided, to say that the eyes produce pictures in the brain. A picture in the brain suggests the need of some kind of internal eye to see it – but this would need a further eye to see its picture… and so on in an endless regress of eyes and pictures. This is absurd.*[6]

This is the very point which puts the materialists, who do not hold anything but matter as real, in a quandary. To whom belongs "the eye inside" that sees, that interprets what it sees and reacts to it?

Karl Pribram also focused on this important question in the world of science and philosophy about who the perceiver is:

> *Since the Greeks, philosophers have been thinking about "the ghost in the machine," "the small man within the small man," etc. Where*

is "I", ***the person who uses his brain? Who is it that realises the act of knowing?*** *As Saint Francis of Assisi said: "What we search for is the one that sees."*[7]

Now, think of this: The book in your hand, the room you are in, in brief, all the images in front of you are seen inside your brain. Is it the atoms that see these images? Blind, deaf, unconscious atoms? Why did some atoms acquire this quality whereas some did not? Do our acts of thinking, comprehending, remembering, being delighted, being unhappy, and everything else consist of the electrochemical reactions between these atoms?

When we ponder these questions, we see that there is no sense in looking for will in atoms. It is clear that the being who sees, hears, and feels is a supra-material being. This being is "alive" and it is neither matter, nor an image of matter. This being associates with the perceptions in front of it by using the image of the body.

This being is the "soul".

It is the soul that sees, hears, feels, perceives and interprets the copies in the brain of the matter existing on the outside. The intelligent beings that write and read these lines are not each a heap of atoms and molecules – and the chemical reactions between them – but a "soul".

The Real Absolute Being

All these facts bring us face to face with a very significant question. Since we can never know anything about the original of the material world and since we only have direct experience of replica images in our brains, then what is the source of these images?

So, who makes our soul watch the stars, the earth, the people, our body and all else that we see?

It is very evident that there exists a supreme Creator, Who has created the entire material universe and Who continues His creation ceaselessly. Since this Creator displays such a magnificent creation, He surely has eternal power and might.

This Creator introduces Himself to us. He has sent down a book and through this book has described Himself, and the universe and has explained the reason for our existence.

This Creator is Allah and the name of His Book is the Qur'an.

The fact that the universe, the heavens and the earth, are not stable, that their presence is only made possible by Allah's creation and that they will disappear when He ends this creation, is all explained as follows:

> **It is Allah Who sustains the heavens and the earth, lest they cease (to function): and if they should fail, there is none – not one – who can sustain them thereafter: Truly, He is Most Forbearing and Oft-Forgiving. (Surah Fatir: 41)**

As we mentioned at the beginning, some people have no genuine understanding of Allah and so, as a result of terrible ignorance, they imagine Him as a being present somewhere in the heavens and not really intervening in worldly affairs. (Surely Allah is beyond that.) The basis of this corrupt logic actually lies in the mistaken thought that the universe is merely an assembly of matter and Allah is "outside" this material world, in a faraway place. (Surely Allah is beyond that.)

The only real absolute being is Allah. **That means that only Allah exists; matter is not absolute being. The material world on the outside is one of the works of Allah's sublime creation. Allah is surely "everywhere" and encompasses all.** This reality is explained in the Qur'an as follows;

> **Allah! There is no god but He, – the Living, the Self-subsisting, Eternal. Neither slumber nor sleep can overtake Him. His are all things in the heavens and on earth. Who can intercede in His Presence except as He permits? He knows what (appears to His creatures as) before or after or behind them. Nor shall man grasp anything of His knowledge except as He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them, for He is the Most High, and the Supreme (in glory). (Surat al-Baqara: 255)**

The facts that Allah is not bound by space and that He encompasses everything are stated in another verse as follows:

> **To Allah belong the east and the West: Wherever you turn, there is the Presence of Allah. For Allah is all-Pervading, and all-Knowing. (Surat al-Baqara: 115)**

The fullness of faith consists of understanding this truth, avoiding the mistake of associating others with Allah and acknowledging Allah as the One Absolute Being. Someone who knows that, apart from Allah, everything is a shadow existence, will say with certain faith (at the level of Haqq-al yakin – truth of certainty) that only Allah exists and there is no other deity (or any being with strength) besides Him.

The materialists do not believe in the existence of Allah, because they cannot see Him with their eyes. But their claims are completely invalidated when they learn the real nature of matter. Someone who learns this truth understands that his own existence has the quality of an illusion, and grasps that a being which is an illusion will not be able to see a being which is absolute. As it is revealed in the Qur'an, human beings cannot see Allah but Allah sees them.

Eyesight cannot perceive Him but He perceives eyesight... (Surat al-An'am: 103)

Certainly, we human beings cannot see the Being of Allah with our eyes but we know that He completely encompasses our inside, our outside, our views and our thoughts. For this reason, Allah reveals Himself in the Qur'an as **"controlling hearing and sight"** (Surah Yunus: 31) We cannot say one word, we cannot even take one breath without Allah's knowing it. Therefore, Allah knows everything we do. This is revealed in the Qur'an:

Allah – Him from Whom nothing is hidden, either on earth or in heaven. (Surah Al 'Imran: 5)

As we imagine we have direct experience of the original of matter and watch the copy world in our brains, as we live our lives in other words, the closest being to us is Allah Himself. The secret is concealed in this reality: "It was We Who created man, and We know what dark suggestions his soul makes to him: for **We are nearer to him than (his) jugular vein."** (Surah Qaf: 16) **Allah has encompassed man and He is "infinitely close" to him.**

Allah informs men that He is **"infinitely close"** to them with the verse: **"When My servants ask you concerning Me, I am indeed close (to them)"** (Surat al-Baqara, 186). Another verse relates the same fact: **"We told you that your Lord encompasses mankind."** (Surat al-Isra: 60).

Man is misled by thinking that the being that is closest to him is himself. Allah, in truth, is closer to us even more than ourselves. He has revealed this fact in the verse **"Why do you not intervene when it (the soul) comes up to the throat, under your very eyes. We are nearer to him than you, but you do not see it."** (Surat al-Waqia: 83-85). As we learn from the verses, some people live unaware of this phenomenal fact, because they do not see it with their own eyes.

Some people are unaware of this great fact. They accept that Allah created them, but think that the work they do belongs to them. However, every action performed by a human being is created with the permission of Allah. For example, a person who writes a book writes it with the permission of Allah; every sentence, every idea, and every paragraph is composed because Allah wishes it. Allah reveals this very important principle in several verses; one of these verses is, **"... Allah created both you and what you do?"** (Surat as-Saffat: 96) In these words **"... when you threw; it was Allah Who threw... "**, (Surat al-Anfal: 17) Allah reveals that everything we do is an act that belongs to Him.

This is the reality. One may not want to concede this; but this does not change a thing.

Understanding the Reality of Matter Removes Worldly Ambitions

What we have described so far is one of the most profound truths that you have heard in your whole life. We have shown that the whole material world is really a "shadow existence", and that this is the key to understanding the existence of Allah, His creation, and the fact that He is the one absolute Being. At the same time, we have presented a scientifically undeniable demonstration both of how helpless human beings are and a manifestation of Allah's wonderful artistry. This knowledge compels people to belief, making it impossible for them not to believe. This is the main reason why some people avoid this truth.

The things that are being explained here are as true as a physical law or a chemical formula. When necessary, human beings can solve the most difficult mathematical problems and understand many very complex matters. However, when these same people are informed that matter is an appearance formed in the human mind, and that they have no connection with it, they have no desire at all to understand. This is an exaggerated case of an inability to understand, because the idea discussed here is no more difficult than the answer to the questions, "What is two times two?" or "How old are you?". If you ask any scientist or professor of neurology where they see the world, they will answer you that they see it in their brains. You will find this fact even in high school biology text books. But despite the fact that it is clearly evident, information pertaining to the fact that we perceive the material world in our brains and the results that this information entails for human beings can be overlooked. It is of

major significance that one of the most important scientifically proven facts is so carefully hidden from people's eyes.

The fundamental reason why people easily accept all scientific facts, yet are so afraid to accept this one, is that learning the truth about matter will basically change the way everyone looks at life. Those who believe that matter and the self are absolute beings will discover one day that everything they have worked for and protected based on this idea – their spouses, their children, their wealth, even their own personalities – is an illusion. People are very afraid of this reality and pretend not to understand it even if they do. They try with determination to disprove the facts, which are easy enough for even a primary school child to understand. The reason behind this opposition is that they are afraid to lose what this world offers.

For someone who is attached to his possessions, his children, or the transient offerings of this world, the illusory nature of matter is cause for great fear. At the moment such a person understands this, he will have died before his natural death, and he will have surrendered his possessions and his soul. In the verse, **"If He did ask you for it (all your wealth) and put you under pressure, you would be tight-fisted and it would bring out your malevolence."** (Surah Muhammad: 37), Allah reveals how human beings will behave with meanness and rancor when He demands their possessions from them.

But when a person learns the real nature of matter, he will understand that his soul and his possessions already belong to Allah. If he knows that there is nothing to give or to resist giving, he will submit himself and all he possesses to Allah before he

dies. For sincere believers, this is a beautiful and honorable thing and a way to draw nearer to Allah. Those who do not believe or whose faith is weak cannot recognize this beauty and stubbornly reject this reality.

The Environment That Will Come To Be When the Real Nature of Matter Is Not Kept Secret

Those who know that they have no connection with the actual material things, and that they are in the presence only of images that Allah presents to them, will change their whole way of living, their view of life and their values. This will be a change that will be useful both from the personal and social point of view, because someone who sees this truth will live without difficulty according to the high moral qualities that Allah has revealed in the Qur'an.

For those who do not regard the world as important and who understand that matter is an illusion, it is spiritual things that deserve to be given importance. Someone who knows that Allah is listening to him and watching him at every moment, and is aware that he will render an account of his every action in the hereafter, will naturally live a morally virtuous life. He will be very careful about what Allah has commanded and what He has forbidden. Everyone in society will be filled with love and respect for one another, and everyone will compete with one another in the performance of good and noble deeds. People will change the values according to which they judge others. Material things will lose their value and therefore, people will be judged not according to their standing and position in society but ac-

cording to their moral character and their piety. No one will pursue those things whose source is illusion; everyone will seek after truth. Everyone will act without worrying about what others will think; the only question in their minds will be whether or not Allah will be pleased with what they do. In the place of the feelings of pride, arrogance and self-satisfaction that come from possessions, property, status and position, there will be a sense of the understanding of humility and awareness of one's weaknesses. Therefore, people will willingly live according to those examples of good moral qualities spoken of in the Qur'an. Eventually, these changes will put an end to many problems of today's societies.

Instead of angry, aggressive people, anxious even about small profit, there will be those who know that everything they see is an image shown by Allah. They will be well aware that reactions of anger and loud shouting make them look foolish. Well-being and trust will prevail in individuals and societies and everyone will be pleased with his life and possessions. These, then, are some of the blessings that this hidden reality will bring to individuals and societies. Knowing, considering and living according to this reality will bring many more goodnesses to human beings. Those who wish to attain these goodnesses should consider this reality well and endeavor to understand it. In one verse, Allah says,

> **Clear insights have come to you from your Lord. Whoever sees clearly, does so to his own benefit. Whoever is blind, it is to his own detriment... (Surat al-An'am: 104)**

CONCLUSION

The subject we have explained so far is one of the greatest truths that will ever be told to you in your lifetime. Proving that we never have direct experience of the original of matter, this subject is the key to comprehending the existence of and creation by Allah, and to understanding that He is the only absolute being.

The person who understands this subject realises that the world is not the sort of place it is surmised by most people to be. The world is not an absolute place, of which we know the original, as supposed by those who wander aimlessly about in the streets, who get into fights in pubs, who show off in luxurious cafes, who brag about their property, or who dedicate their lives to hollow aims. All our knowledge of the world consists of copy images we see in our brains. All of the people we have cited above are only shadow beings who watch these copy images in their minds: yet they are not aware of this.

This concept is very important, for it undermines and demolishes the **materialist philosophy** that denies the

existence of Allah. This is the reason why materialists like **Marx**, **Engels**, and **Lenin** felt panic, became enraged, and warned their followers "not to think over" this concept when they were told about it. As a matter of fact, such people are in such a state of mental deficiency that they cannot even comprehend the fact that perceptions are formed inside the brain. They assume that the world they watch in their brains is the "original external world" and they cannot comprehend the obvious evidence to the contrary.

This unawareness is the outcome of the lack of wisdom given to unbelievers by Allah. As Allah reveals in the Qur'an, the unbelievers **"have hearts with which they do not understand, eyes with which they do not see, and ears with which they do not hear. They are like cattle – nay more misguided: for they are heedless (of warning)."** (Surat al-Araf: 179)

In the age in which we live, this fact has been empirically proven by the body of evidence put forward by science. The fact that we do not experience the original of the universe outside is described in such a concrete, clear, and explicit way for the first time in history.

For this reason, the **21st century** will be **a historical-turning point** when people will generally comprehend the Divine realities and be led in crowds to Allah, the only Absolute Being. In the 21st century, the twisted materialistic creeds of the 19th century will be relegated to the trash-heaps of history, Allah's existence and creation will be grasped, such facts as spacelessness and timelessness will be understood, and humanity will break free of the centuries-old veils, deceits and superstitions enshrouding the truth.

Part Three

MIRACLES BEFORE OUR VERY EYES

We did not create the heavens, the earth, and all between them, merely in idle sport: We created them to reveal the truth: but most of them do not understand. (Surat Ad-Dukhan: 38-39)

At the beginning of the book we gave the example of a man who had been "suddenly" created. We described how this person would inspect his own being and his environment with great admiration and amazement. It was also pointed out that your situation is not a bit different from this man's; however, because of the behaviour and habits, you might have forgotten how to be amazed, astonished or even affected in any way by the excellence that exists around you. In other words, we have mentioned that a great many

people have lost their ability to realize the miracles lying right in front of their eyes.

One of the most important subjects covered in the verses of the Qur'an is the need for breaking this indifference that has developed because of these habits and flawed thinking. While in some verses of the Qur'an Allah describes people going astray when awaiting miracles or other proof of Him before they accept Him, other verses refer to a source of reality in miraculous phenomena which are already in existence everywhere.

In the Qur'an man is called to observe the nature and see "Allah's Signs". That is because all the nature is full of signs that show the fact that all the universe is "created" and that they all exist to show the power, intelligence and artisty of the Almighty Allah Who created them. A person has a responsibility to use his intelligence to see the signs and come to know Allah.

We are now going to reflect on specific examples of animals that are given in the Qur'an.

THE GNAT

"Allah does not disdain to give a parable about gnat, or a larger creature. Those who believe know that it is truth from their Lord; but those who reject Faith say: 'What does Allah mean by this parable?' By it He causes many to stray, and many He leads to the right path; but He causes none to stray, except those who forsake the right path" (Surat Al-Baqara: 26)

The gnat is a creature that most people will underestimate and regard as "ordinary" and will never much reflect on because

they look at it with great familiarity (this can be defined as regarding things that are in fact extraordinary and amazing as natural, and failing to be impressed by them). But Allah in fact notes this tiny creature in His verses.

The Extraordinary Adventure of the Gnat

What is generally known about gnats is that they feed on blood. This, however, is not quite correct, because not all gnats suck blood but only females. Besides, the females suck blood not because of their need for food. Both male and female gnats feed on the nectar from flowers. The only reason female gnats, unlike the males, suck blood is their need for the proteins found in blood which help their eggs to develop. In other words, the female gnat sucks blood just to secure the perpetuation of its species.

The developmental process is one of the most amazing and admirable sides of the gnat. The short story of the transformation of a living being from a tiny larva through many different phases into a gnat is as follows:

Gnat eggs, which are fed by blood to develop, are deposited on damp leaves or dried ponds by the female gnat during summer or autumn. Prior to this, the mother initially inspects the ground thoroughly by using the delicate receptors under her abdomen. Upon finding a convenient place, she starts to deposit her eggs. The eggs, which are less than 1 mm in length, are arranged in a row either in groups or one by one. Some species deposit their eggs in a form, which is joined together like a raft. Some of these egg groups contain about 300 eggs.

The neatly placed white eggs soon start to darken, and they turn completely black in a couple of hours. This dark colour provides protection for the larvae by preventing them from being noticed by other insects and birds. Apart from the eggs, the skin colours of some other larvae also change according to their surroundings, and this helps to protect them.

The larvae change colours by making use of certain factors after quite complicated chemical processes. No doubt, neither the eggs, nor the larvae, nor the mother gnat is aware of the processes behind the colour changes during the gnat's different developmental stages. It is out of the question for these living beings themselves to make this system or for this system to form by coincidence. Gnats have been created with these systems from the moment they first appeared.

Coming Out of the Egg

When the incubation period is complete, larvae start to come out of the eggs almost simultaneously. The larvae, which feed continuously, grow quickly. Soon, their skins become too tight, not allowing them to grow any further. This indicates that it is time for the first change of skin. In this phase, the hard and brittle skin breaks easily. Before the gnat larva fully completes its development, it changes its skin two more times.

The method created for feeding the larvae is rather astonishing. The larvae make small whirlpools in the water with their two fan-shaped appendages made up of feathers, and thus make bacteria and other micro-organisms flow towards their mouths. The respiration of the larvae, which repose upside down in

water, takes place through an aerial tube similar to the "snorkel" used by divers. A viscous solution secreted by their bodies prevents water from leaking into the openings through which they breathe. Briefly, this living being survives through the inter-relationship and interplay of many delicate balances. If it did not have an aerial tube, it could not survive; if it did not have a viscous secretion, its respiratory tube would fill with water.

In the meantime, the larvae change their skin once more. The last change of skin is rather different from the others. In this stage, larvae pass onto the final stage of their maturation, the "pupal stage". The shell they are placed in becomes quite tight. This shows that it is time for the larvae to emerge from this shell. Such a different creature comes out of the shell that it is indeed hard to believe that these two are different developmental phases of the same being. As seen, this transformation process is far too complicated and delicate to have been formed either by the larva or by the female gnat...

During this last stage of transformation, the animal faces the danger of being choked, as its respiratory openings, reaching above the water through an aerial tube, would be closed. However, from that stage on, respiration will not be done by means of these holes, but by means of two tubes newly emerging on the anterior of the animal. This is why these tubes rise to the surface of the water prior to the change of skin. During this pupal stage that lasts for three-four days, it will not be fed.

The gnat in the pupa cocoon has now become mature. It is ready to fly with all its organs and organelles such as antennae, trunks, feet, chest, wings, abdomen and its large eyes.

The pupa cocoon is torn at the top. The greatest risk at this stage is the leakage of water into the cocoon. However, the torn top of the cocoon is covered with a special viscous liquid protecting the gnat's head from contact with the water.

The gnat has to emerge from the water without ever touching it.Only the feet touches the water. This moment has a significant importance, the slightest wind could be the end of it. The gnat getting out of the cocoon goes off for it's first flight only after half an hour rest. This tiny creature has emerged from the water without ever touching it.

As we have seen, due to its highky detailed structure, the gnat eggs hatch into gnats. There is a highly detailed creation in every stage. The air tubes that allow the larvae to breathe, the sticky fluid that prevents water ingress and a great many other details all show the flawless creation in the gnat. But how did that creation come about? According to evolutionists, gnats came into being by chance. Of course, the question to be asked in the face of that claim is this: How is it that the first gnat attained the "ability" to go through such a transformation? How could a larva "decide" on its own to transform into a gnat after changing skin three times? Is it possible for a gnat to possess such an intelligence to be able to think all these?

Of course not! It is impossible for the gnat to think of such things. This animal, which Allah cites in the Qur'an, was obviously created quite deliberately in this way.

The Gnat's Temperature Perceptors

Gnats are equipped with very sensitive heat preceptors. They can perceive entities around them in colors, depending on their temperatures. Since this perception is independent of light, they can easily locate blood vessels in a darkened room.

The gnat's heat preceptors are senstitive enough to detect temperature variations of just 1/1000 of a degree.

Amazing Technique of Blood Sucking

After the gnat lands on its target, it first detects a spot by means of the lips in its proboscis. The syringe-like 'sting' of the gnat is protected by a special sheath, which is stripped back during the blood-sucking process.

The gnat does not pierce the skin, as assumed, by thrusting its proboscis into it with pressure. Here, the main task falls to the upper jaw, which is as sharp as a knife, and the mandible on which there are teeth bent backwards. The gnat moves its mandible forwards and backwards like a saw and cuts the skin with the help of the upper jaws. When the sting, inserted through this cut in the skin, reaches to the blood vessel, the drilling ends. Now it is time for the gnat to suck blood.

However, as we know, the slightest harm to the vessels causes the human body to secrete an enzyme that makes the blood clot and stops its leakage. This enzyme should create a problem for the gnat, because the body should also react to the hole opened by the gnat, causing the blood at this spot to clot immediately and the wound to be repaired. That would mean that the gnat could not suck any blood.

But the problem is eliminated for the gnat. Before the gnat starts sucking blood, it injects a special liquid secreted in its body into the cleavage opened in the living being it has stung. This liquid neutralises the enzyme that causes the clotting of blood. Thus, the gnat sucks the blood it needs without the problem of clotting. The itching and swelling formed on the spot bitten by the gnat is caused by this liquid that prevents clotting.

This is surely an extraordinary process and it brings the following questions to mind:

1) How does the gnat know that there is a clotting enzyme in the human body?

2) In order to produce a neutralising secretion in its own body against that enzyme, it needs to know the chemical structure of the enzyme. How could this be possible?

3) Even if it somehow attained such knowledge (!), how could it produce the secretion in its own body and make the "technical rigging" needed to transfer it to its proboscis?

The answer to all these questions is obvious: it is not possible for the gnat to perform any of the above. It neither has the required wisdom, knowledge of chemistry, or the "laboratory" environment to produce the secretion. What we talk about here is only a gnat of a few millimetres in length, without consciousness or wisdom, that is all!

It is quite clear that Allah, "Lord of the heavens and of the earth, and of all that is between them", has created both the gnat and man, and donated such extraordinary and marvellous features to the gnat.

THE HONEYBEE

"And your Lord taught the Bee"

"And your Lord taught the Bee to build its cells in hills, on trees, and in men's habitations; then to eat of all the produce (of the earth), and find with skill the spacious paths of its Lord: there issues from within their bodies a drink of varying colours, wherein is healing for men: truly in this is a Sign for those who give thought." (Surat An-Nahl: 68-69)

Just about everyone now knows how important the honey produced by bees is for human body. But have you ever thought about the detailed story of the bees that manufacture this valuable food?

Bees' source of food is pollen from flowers. But it is impossible for them to find any pollen during winter. For that reason, the combine the pollen they collect with special secretions from their bodies to produce a new foodstuff, honey, which they store away for the winter.

One noteworthy point here is that they store much more honey than they need. The first question that comes to mind, of course, is why bees do not abandon this "excess production" that looks like a waste of their time and energy. The answer lies in the "inspiration" received by the bees and revealed in verses 68 and 69 in Surat an-Nahl quoted above. Like all other living things, bees act in accordance with Allah's inspiration.

Bees manufacture honey not only for their own needs, as required by their creation, but for us, too. Like many other life forms on earth, bees have been placed at the service of man.

This is just the same as the hen unnecessarily laying eggs daily or the cow producing milk more than its newborn would ever need.

The Perfect Organization in the Hive

The lives of bees in the hive and their honey production involve the most amazing details. Bees have "jobs" that need to be done in the hive and undertake this with a flawless organization:

Regulation of humidity and ventilation: The humnidity level in the hive, which gives the honey its highly durable feature, must be kept within specific limits. If the humidy level falls below or rises above normal, then the honey will lose its nutritional vaue and durability, mraning it will go off. In the same way, the temperature in the hive has to be 32 degrees Celsius for 10 months of the year. In order to constantly maintain the temperature and humidity in the hive within these exact limits, a special "ventilation group" is appointed solely for this important task.

During a hot day, it is easy to observe the bees ventilating the hive. They round into the entrance and by clamping on to the wooden floor, they use their wings to fan the hive. In a standard hive, the incoming air is forced to leave from the other side. Extra ventilators in the hive also allow the air to be pushed in four different directions.

Another benefirt of the ventilation system in the hive is to safeguard the hive from smoke and air pollution.

Health system: The efforts of the bees to preserve the quality of the honey are not confined to humidity regulation and air

conditioning. A wonderful health system functions in the hive to control all events that may result in the origination of bacteria. This system firstly aims at destroying all places that may possibly result in the production of bacteria. The basic principle of this health system is to prevent foreign objects from entering the hive. Because of this, there are always two guardians at the hive's entrance. If a foreign substance or insect enters the hive despite this prevention, all bees get into action to keep it out of the hive.

For the bigger foreign objects that cannot be carried outside, another prevention mechanism is started. Bees produce a substance called "propolis, or bee resin" for these kinds of situations. They formulate it by gathering resin from trees like pine, poplar and acacia, then combine it with some special secretions. The basic utility of propolis is its resistance to bacterial invasion. Dangerous sorts of substances are therefore, covered with propolis, and, by being subjected to a form of mummification, isolated from the hive.

First of all, bees apparently know that when a living thing dies, its body will decay and that the substances resulting from its putrefaction could sicken the hive's inhabitants. Somehow, they are also aware that in order to prevent its decay, the dead creature needs to be subjected to a specific chemical process. And so they use propolis, with its property of killing bacteria, for this mummification process.

But how do the bees-emerged as adults less than a month ago-know that this creature will decay and how to eliminate its eventual harmful effects? Furthermore, how could they have thought of using, much less manufacturing-the propolis? Who

taught them to do this? How did the bees discover this substance in the first place? How did they come by the formula and learn to produce it? How did they transmit the knowledge of its formula to other bees and hand it down to subsequent generations of their own?

Clearly, bees can have no "advance knowledge" of such subjects as the knack of mummification, the ingredients and production of the antiseptic substance or how it can be used-much less that their own bodies have developed a system to manufacture this. Bees cannot think out all these details for themselves. Neither can they have possibly learned these processes, which require intelligence and knowledge at every stage, by chance, since chance cannot lead to conscious, rational behavior.

All this shows that bees must have been taught to carry out all these processes by another Intelligence. All of this has been inspired in bees by God, the Creator of all beings. Like everything else on earth, bees submit to God, the Almighty Lord and Absolute Ruler of the universe:

"Exalted be Allah, the King, the Real. There is no god but Him, Lord of the Noble Throne." (Surat Al-Muminun: 116)

Maximum Storage with Minimum Materials

Honeybees shape small beeswax cells and construct a hive in which 30.000 bees live and work together.

The hive is made up of beeswax-walled honeycombs with many tiny cells on their surfaces. All the cells forming the honeycomb have exactly the same dimensions. This engineering mira-

cle is multiplied by the collective functioning of thousands of bees. Bees use these cells for food storage and maintenance of the young bees.

Bees have used the hexagonal structure in the formation of the honeycomb for millions of years (fossil bees dating back 100 milyon years have been discovered). Why have they chosen the hexagonal formation rather than octagonal, spherical or pentagonal structures? Mathematicians have spent a great deal of effort on finding the answer to this question. Calculations proved that the hexagonal structure was the most suitable and convenient geometric form to gain maximum benefit from the unit area in the honeycomb. If the honeycomb cells were formed in another structure, then there would be spare places left out of use; thus less honey would be stored. Also the population of the bees using the hive would be less.

Provided their depth was the same, such cells would therefore hold the same volume. But of the three geometrical figures equal in area, the hexagonal has the smallest circumference. This means, of course, that the amount of building material required for cells of the same capacity is the least in the hexagonal construction, and hence that such a pattern is the most economical design for warehouses.

The conclusion: hexagonal cells require minimal amounts of wax in terms of construction while they store maximal amounts of honey. Bees themselves surely cannot have calculated this result, obtained by man after many complex geometrical calculations. These tiny animals use the hexagonal form innately, just because they are taught and "inspired" so by their Lord.The

hexagonal shape of cells is practical in many respects. Cells fit to one another and they share each other's walls. This, again, ensures maximum storage with minimum wax. Although the walls of the cells are rather thin, they are strong enough to carry a few times their own weight.

As well as in the walls of the sides of the cells, bees also take the maximum saving principle into consideration while they construct the bottom edges.

Combs are built as a slice with two rows lying back to back. In this case, the problem of the junction point of two cells occurs. Constructing the bottom surfaces of cells by combining three equilateral quadrangles solves this problem. When three cells are built on one face of the comb, the bottom surface of one cell on the other face is automatically constructed.

As the bottom surface is composed of equilateral quadrangular wax plaques, a downward deepening is observed at the bottom of those cells made by this method. This means an increase in the volume of the cell and, thus, in the amount of honey stored.

As can be seen from this account, the hexagon is the ideal shape for the comb. A question needing to be answered arises at this oint. How do bees know that the hexagon is the best shape?

Common sense is enough to deduce that this flawless structure could not have been developed by bees during any imaginary process of evolution. Constructing a scenario in which the bee one day constructed a pentagonal cell, then tried a triangular one on a following day, continuing in this vein for some time, before deciding years-or hundreds of years-later, that the hexagon

was the most ideal form, is quite nonsensical. To claim such a thing is to suggest that bees possess as much reason and consciousness as human beings. Neither reason nor conscience would permit such a claim to be believed.

Allah created bees. They never underwent any evolutionary process. They have never changed. All their attributes today are the same as at the moment they were first created.

Other Characteristics of Honey Comb Cells

Another point that bees consider during the construction of the honeycomb is the inclination of cells. By raising cells 13°C on both sides, they prevent the cells from being parallel to the ground. Thus, honey does not leak out from the mouth of the cell.

While working, worker bees hang onto each other in circles and congregate together in bunches. By doing this, they provide the necessary temperature for wax production. Little sacks in their abdomens produce a transparent liquid, which leaks out and hardens the thin wax layers. Bees collect the wax with the little hooks on their legs. They put this wax into their mouths, and chew and process it until it softens enough and so give it shape in the cells. Many bees work together to ensure the required temperature for the work place in order to keep the wax soft and malleable.

There is another interesting point to note: the construction of the honeycomb starts from the upper side of the hive and continues simultaneously in two or three separate rows downward. While a honeycomb slice expands in two opposite directions,

first the bottom of its two rows join. This process is realised in an astonishing harmony and order. Therefore, it is never possible to understand that the honeycomb actually consists of three separate parts. The honeycomb slices, which started simultaneously from different directions, are so perfectly arranged that, although there are hundreds of different angles in its structure, it seems like one uniform piece.

For such a construction, bees need to calculate the distances between the starting and connection points in advance and then design the dimensions of the cells accordingly. How can such a delicate calculation be done by thousands of bees? This has always impressed scientists.

As we have seen, there are a great many details involved in the construction of the comb. It is clear that the comb has been specially created. It is nonsenseical to think that such a structure might have come into being by chance. Every stage in the life of bees is a manifestation of Allah's omnipotence and creative power.

How They Determine Their Direction?

Honeybees usually have to fly long distances and trace out large territories to find food. They gather flower dust and honey constituents within a range of 800 meters from their hive. The bee, which finds the flowers, flies back to the hive to inform the others about their location. But, how will this bee describe this place to its friends?

By dancing!… The bee returning to the hive starts to perform a kind of a dance. This dance is a way of explaining the lo-

cation of the flower source to the other bees. This dance, repeated many times by the bee, includes information about the direction, distance and other details to enable the other bees to reach the target. This dance of the bee is actually performed by drawing figure of 8 in the air. The bee forms the middle part of the eight by shaking its tail and making zig-zags. The angle between the zig-zags and the line between the Sun and the hive, gives the exact direction of the food source.

However, knowing only the direction of the food source is not enough. Worker bees should also possess information regarding the distance of the hive from the source before going there. So, the bee returning from the flower source shakes its body several times to tell the distance. For example, in order to express a distance of 250 meters, it shakes the bottom part of its body 5 times in half a minute. In this way, the exact is defined in terms of both distance and angle.

If the journey from the hive to the source is taking a long time, a new problem arises for the bee. The Sun moves 1 degree every four minutes. Eventually, while describing the location of the food source, the bee will possibly make an error of one degree for each four minutes he spends on his way back to the hive.

Yet, the bee does not actually have any problem at all! The bee's eye is formed of many small hexagonal lenses. Each lens focuses on a narrow area just like a telescope. When the bee flies towards the sun during the day, it can find its exact position all the time. Scientists say that the bee does this by judging the time of day by the brightness of the Sun. It accordingly modifies its directions to the other bees so that there is no margin of error.

Method of Marking Flowers

When a flower has already been visited, the honeybee can understand that another bee has earlier consumed the nectar of that flower, and leave the flower immediately. This way, it saves both time and energy. Well, how does the bee understand, without checking the flower, that the nectar has earlier been consumed?

This is made possible because the bees which visited the flower earlier marked it by leaving a drop on it with a special scent. Whenever a new bee looks in on the same flower, it smells the scent and understands that the flower is of no use and so goes on directly towards another flower. Thus, bees do not waste time on the same flower.

HONEY MIRACLE

Do you know how important a food source the honey is, which Allah offers man by means of a tiny insect?

Honey is composed of sugars like glucose, fructose and minerals like magnesium, calcium, sodium, chlorine, sulfur, iron and phosphate. In addition to these, honey includes Vitamins B1, B2, C, B6, B5 and B3, their concentration differing according to the pollen and nectar sources. Copper, iodine, iron and zinc also exist in it in small quantities, plus, several kinds of hormones.

As Allah says in the Qur'an, honey is a "healing for men". This scientific fact was confirmed by scientists who assembled during the World Apiculture Conference held from 20-26 September 1993 in China.

"During the World Apiculture Conference held on 20-26 September, 1993, in China, treatments with honey derivatives were discussed. American scientists stressed that honey, royal jelly, pollen and "propolis" (bee resin) had the capability of curing many illnesses. One Romanian doctor stated that he used honey for the treatment of patients with cataracts, and 2002 of his 2094 patients recovered completely. Polish doctors also gave information about bee resin's curative properties for diseases like hemorrhoids, skin problems, women's illnesses and many others. Nowadays, apiculture and bee products are the object of research in developed countries." (Hurriyet Newspaper, October 19, 1993)

Beekeeping and bee products have become a separate research branch in countries that are leaders in science. Other benefits of honey can be listed as follows:

Easily digested: Because sugar molecules in honey can convert into other sugars (e.g. fructose to glucose), honey is easily digested by the most sensitive stomachs, despite its high acid content. It helps kidneys and intestines to function better.

Has a low calorie level: Another quality of honey is that, when it is compared with the same amount of sugar, it gives 40% less calories to the body. Although it gives great energy to the body, it does not add weight.

Rapidly fuses with the blood: Honey enters the circulatory system in 7 minutes when taken with tepid water The free sugar molecules in it make it easier for the brain to function.

Promotes production of blood: Honey functions as the energy store for new blood formation and helps anemic people by speeding up this process. It helps in the purification and nourishment of the blood. Blood circulation is regulated by it. It also has

positive effects on capillary problems.

Bacteria killing property: The bacteria-killing property of the honey is called the "inhibition effect". Experiments carried out on honey showed that its bacteria-killing effect doubled when diluted with water. It is very interesting to observe that the newborn bees are also fed with diluted honey by the nurse bees responsible for taking care of them.

Royal jelly: Royal jelly is the white fluid produced by worker bees inside the beehive. In this nutritious substance, there is sugar, protein, fat and many vitamins. It is used when the body is left weak and in problems that occur because of tissue aging.

THE CAMEL

Have they not looked at the camel – how it was created? and at the sky – how it was raised up? and at the mountains – how they were embedded?and at the earth – how it was smoothed out?So remind them!You are only a reminder. (Surat Al-Gashiyya: 17-21)

It is beyond doubt that all beings, with the features they possess, reflect the unbounded power and knowledge of their Creator, Allah. Allah expresses this in numerous verses in the Qur'an, where He points out that everything He creates is actually a sign, that is, a symbol and warning.

In the 17th verse of Surat al-Ghashiyya, Allah refers to an animal, which we are to examine carefully and think about: the "camel".

Allah has called our attention in the following expression in

the Qur'an, **"Have they not looked at the camel – how it was created?"**. You will find below some striking information about the animal that Allah called us to think on, in the Qur'an:

1. Extraordinary Resistance to thirst and hunger: Camels can live without food or water for 8 days in 50°C temperatures. In this period, it loses 22% of its total body weight. While a man will be near death if he loses body water equivalent to about 12% of his body weight, a lean camel can survive losing body water equivalent to 40% of its body weight. Another reason for its resistance to thirst is a mechanism that enables the camel to increase its internal temperature to 41°C. As such, the animal keeps water loss to a minimum in the extreme hot climates of the desert daytime. The camel can also reduce its internal body temperature to 30°C in the cool desert nights.

2. Improved water utilization unit: In a mere 10 minutes, camels can consume 130 liters of water, which is around one third of their body weight. Camels also have a curvy mucus structure in their nose that has a 100 times larger area than the human's nose. With this structure, camels can have the benefit of about 66% of the moisture in the air.

3. Maximum benefit from food and water: Most animals die when the accumulated urea in their bodies mixes with the blood in the circulatory system. Yet, camels use this urea by passing it through the liver continuously and thus make the maximum use of water and nutrients.

Both the blood and the cell structures of the camel are specialised in order to enable this animal to survive for long periods without water in desert conditions. The cell walls of the animal

have a special structure preventing extra water loss. Furthermore, blood composition is such that it does not let any deceleration in the blood circulation even when the water level in the camel's body is reduced to the minimum. In addition, albumin enzyme, which reinforces resistance to thirst, is found in much higher amounts in the camel's blood than in that of other living things.

The hump is another aid to the camel. One fifth of the camel's body is stored in the form of fat in its hump. The storage of the body fat in only one part of the camel's body prevents it from using water all through its body. This allows its body to use the minimum amount of water.

Although a camel with humps can take in 30-50 kg of food in a day, it is able to live for one month on only 2 kg. of grass. Camels have very strong rubber-like lips, which permit them to eat thorns sharp enough to pierce leather. Moreover, they possess such a strong digestive system that they can eat everything in sight, like plastic plates, copper wire and reeds. The four-chambered stomach of this wonderful animal is created to cater for non-food substances as well, which increases its probabilities of obtaining energy from sources other than food. This adaptability is definitely helpful in surviving in an arid region.

4. Protection against whirlwinds and storms: The eyes of camels have two rows of eyelashes. The structure of the eyelashes is like two different combs clamping together which protect the eyes from severe sandstorms. Remarkably, camels can close the openings of their noses in these kinds of storms.

5. Protection against burning and freezing weather condi-

tions: Thick hair on the camel's body prevents the burning sunlight from penetrating its skin. It also keeps the animal warm in the cold. While desert camels are not affected by high temperatures up to 70°C, double-humped camels can survive in cold weather with temperatures going down to -52°C. This kind of camel can survive even in high mountains 4000 meters above sea level.

6. Protection from burning hot sand: The feet of the camel, being very large in proportion to its body, helps the animal not to get stuck in the sand because of its weight. The special thick skin on the soles of the camel's feet acts as a protection from not desert sand. Let us think in the light of these pieces of information: has the camel on its own adapted its own body to desert conditions? Has it by itself formed the mucus in its nose or the hump on its back? Has it by itself formed its own nose and eye structures in order to protect itself against tornadoes and storms? Has it by itself based its own blood and cell structures on the principle of conservation of water? Has it itself chosen the type of hair covering its body? Has it on its own converted itself to a "ship of the desert"?

Just as any other living being, the camel surely could not perform any of the above and make itself beneficial to mankind. The verse in the Qur'an stating, **"Have they not looked at the camel – how it was created?"** draws our attention to the creation of this excellent animal in the best way. Like all other creatures, the camel too is endowed with many special qualities and then placed on earth as a sign of the excellence of the Creator in creation.

Created with such superior physical features, the camel is

decreed to serve mankind. As for humans, they are ordered to see like miracles of creation throughout the universe and revere the Creator of all beings: Allah.

WORD REPETITIONS IN THE QUR'AN

In the Qur'an, various inter-related words are miraculously repeated the same number of times or in the same multiples depending on their meaning. The following table sshow such words and the number of times they are repeated in the Qur'an. (For detailed information, see, *Miracles of the Qur'an*, Harun Yahya, Araştırma Press)

Say: 'If both men and jinn banded together to produce the like of this Qur'an, they could never produce anything like it, even if they backed each other up.' (Surat al-Isra: 88)

The Number 19 in the Qur'an

Another mathematical miracle of the Qur'an is the manner in which the number 19 is numerologically encoded in verses. This number is mentioned in the words of the Qur'an: **"There are nineteen in charge of it."** (Surat Al-Muddaththir: 30) This number is encoded in various places in the Qur'an. Some examples of this can be listed as follows:

* The Formula consists of 19 letters.

* The Qur'an consists of 114 (19 x 6) Suras.

* The first Sura to be revealed (Sura 96) is the 19th from the end.

* The first verses of the Qur'an to be revealed are the first

five verses of Sura 96 and the total number of words in these verses is 19.

* The first revealed Sura, Surat al-'Alaq, consists of 19 verses and 285 (19 x 15) letters.

* Surat an-Nasr, the final Sura to be revealed, consists of a total of 19 words.

* Furthermore, the first verse of Surat an-Nasr, which speaks of the help of Allah, contains 19 letters.

* There are 114 Formulas in the Qur'an or 19 x 6.

* A total of 113 Suras in the Qur'an start with the formula. The only Sura not to start with one is the ninth, Surat at-Tawba. Surat an-Naml is the only Sura to have two formulas. One of these is at the beginning and the other in verse 30. Counting from Surat at-Tawba, which does not begin with the formula, Surat an-Naml follows 19 Suras on.

* There is a formula at the beginning of the 27th Sura, Surat an-Naml, and in verse 30. There are thus two formulas in the 27th Sura. It is the formula in the 30th verse of the 27th Sura which completes the total of 114 formulas in the Qur'an.

* When we add together the number of the verse and the number of the Sura, 30 and 27, we find the number 57 (19 x 3).

* The total number of Suras from Surat at-Tawba (9) to Surat an-Naml (27) is 342 (9 + 10 + 11 +12 +13 +14 +15 +16 + 17 + 18 + 19 + 20 + 21 + 22 + 23 + 24 + 25 + 26 + 27). That figure is 19 multiplied by 18.

* The sum of all the occurrences of the name "Allah" in all the verses whose numbers are multiples of 19 (i.e., verses 19, 38, 57, 76, etc.) is 133, or 19 x 7.

* The "abjad" value of the word "wahd" meaning "one" is 19. This word is used with various other words in the Qur'an, such as one door, one variety of food. It is used 19 times together with the name "Allah."

(The Arabic letters are shown here without the accent marks)

* Letters of the word "wahd"

* Numerical Values of the Letters

* Total abjad value of the word

19

* The total of the Sura and verse numbers of the occasions when the word "wahd" appears 19 times is 361: (19 x 19).

* The Arabic word "wahdahu," meaning "worship only Allah," appears in the verses 7:70, 39:45, 40:12, 40:84 and 60:4. When these figures are added up without numbers being repeated, the resulting total is 361 (19 x 19).

* The number of verses between the first initial letters (Alif, Lam, Mim; Surat al-Baqara 1) and the final initial letters (Nun; Surat al-Qalam 1) is 5,263 (19 x 277).

* There are 38 (19 x 2) Suras without initial letters between the first Sura which has initial letters and the last to have them.

* The word "Rahman" (All-Merciful) appears 57 (19 x 3) times in the Qur'an.

* Thirty different numbers are mentioned in the Qur'an.

* The total of these numbers (again without taking repetitions into account) is 162,146. This is 19 x 8534:

1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 + 9 + 10 + 11 + 12 + 19 +20 + 30 + 40 + 50 + 60 + 70 + 80 + 99 + 100 + 200 + 300 + 1,000 + 2,000 + 3,000 + 5,000 + 50,000 + 100,000 = 162,146 (19 x 8534).

* In addition to these thirty numbers, the Qur'an also refers to eight fractions: 1/10, 1/8, 1/6, 1/5, 1/4, 1/3, 1/2 and 2/3. The Qur'an thus contains a total of 38 (19 x 2) different numbers.

* The Sura from the beginning to possess 19 verses is Surat al-Infitar. Another feature of this Sura is that its final word is "Allah." At the same time, this is the 19th appearance of the name "Allah" from the end.

* The 50th Sura, which begins with the letter Qaf, contains a total of 57 (19 x 3) letters Qaf. There are also 57 letters Qaf in the 42nd Sura with a letter Qaf at the beginning. The 50th Sura contains 45 verses. Added together, these total 95 (19 x 5). There are 53 verses in the 42nd Sura. These again total 95 (42 + 53).

* The abjad value of the word "Majeed," used for the Qur'an, in the first verse of Surah Qaf is 57 (19 x 3). As we have stated above, the total number of letters Qaf is also 57.

* When we add together the number of times that the letter Qaf appears in the Qur'an, we reach a total of 798 (19 x 42). Forty-

two is the number of another Sura with Qaf among its initial letters.

* The letter Nun appears at the beginning of only the 68th Sura. The total number of times it appears in that Sura is 133 (19 x 7).

* Other calculations on the subject are: in the Qur'an as a whole

* The word Rasul (messenger) appears 513 (19x27) times,

* The word Atee (obey) appears 19 times,

* The word Rab (not used with suffix) appears 152 (8x19) times and

* The words Abd (servant), Abid (one who serves) and Abudu(worship) appear a total of 152 (8x19) times.

This Qur'an could never have been devised by any besides Allah. Rather it is confirmation of what came before it and an elucidation of the Book which contains no doubt from the Lord of all the worlds. Do they say, "He has invented it"? Say: "Then produce a sura like it and call on anyone you can besides Allah if you are telling the truth." (Surah Yunus: 37-38)

(For detailed information, see, *Miracles of the Qur'an*, Harun Yahya)

The Deception of Evolution

Darwinism, in other words the theory of evolution, was put forward with the aim of denying the fact of Creation, but is in truth nothing but failed, **unscientific nonsense. This theory, which claims that life emerged by chance from inanimate matter, was invalidated by the scientific evidence of miraculous order in the universe and in living things, as well as by the discovery of more than 300 million fossils revealing that evolution never happened. In this way, science confirmed the fact that Allah created the universe and the living things in it.** The propaganda carried out today in order to keep the theory of evolution alive is based solely on the distortion of the scientific facts, biased interpretation, and lies and falsehoods disguised as science.

Yet this propaganda cannot conceal the truth. The fact that **the theory of evolution is the greatest deception in the history of science** has been expressed more and more in the scientific world over the last 20-30 years. Research carried out after the 1980s in particular has revealed that the claims of Darwinism are totally unfounded, something that has been stated by a large number of scientists. In the United States in particular,

many scientists from such different fields as biology, biochemistry and paleontology recognize the invalidity of Darwinism and employ the fact of Creation to account for the origin of life.

We have examined the collapse of the theory of evolution and the proofs of Creation in great scientific detail in many of our works, and are still continuing to do so. Given the enormous importance of this subject, it will be of great benefit to summarize it here.

The Scientific Collapse of Darwinism

As **a pagan doctrine** going back as far as ancient Greece, the theory of evolution was advanced extensively in the nineteenth century. The most important development that made it the top topic of the world of science was Charles Darwin's *The Origin of Species*, published in 1859. In this book, he opposed, in his own eyes, the fact that Allah created different living species on Earth separately, for he erroneously claimed that all living beings had a common ancestor and had diversified over time through small changes. **Darwin's theory was not based on any concrete scientific finding; as he also accepted**, it was just an "assumption." Moreover, as Darwin confessed in the long chapter of his book titled **"Difficulties on Theory," the theory failed in the face of many critical questions.**

Darwin invested all of his hopes in new scientific discoveries, which he expected to solve these difficulties. However, contrary to his expectations, scientific findings expanded the dimensions of these difficulties. The defeat of Darwinism in the face of science can be reviewed under three basic topics:

1) The theory cannot explain how life originated on Earth.

2) No scientific finding shows that the "evolutionary mecha-

nisms" proposed by the theory have any evolutionary power at all.

3) The fossil record proves the exact opposite of what the theory suggests.

In this section, we will examine these three basic points in general outlines:

The First Insurmountable Step: The Origin of Life

The theory of evolution posits that all living species evolved from a single living cell that emerged on Earth 3.8 billion years ago, supposed to have happened as a result of coincidences. How a single cell could generate millions of complex living species and, if such an evolution really occurred, why traces of it cannot be observed in the fossil record are some of the questions that the theory cannot answer. However, first and foremost, we need to ask: **How did this "first cell" originate?**

Since the theory of evolution ignorantly denies Creation, it maintains that the "first cell" originated as a product of blind coincidences within the laws of nature, without any plan or arrangement. According to the theory, inanimate matter must have produced a living cell as a result of coincidences. Such a claim, however, is inconsistent with the most unassailable rules of biology.

"Life Comes From Life"

In his book, Darwin never referred to the origin of life. The primitive understanding of science in his time rested on the assumption that living beings had a very simple structure. Since medieval times, spontaneous generation, which asserts that non-living materials came together to form living organisms, had been widely accepted. It was commonly believed that insects came

into being from food leftovers, and mice from wheat. Interesting experiments were conducted to prove this theory. Some wheat was placed on a dirty piece of cloth, and it was believed that mice would originate from it after a while.

Similarly, maggots developing in rotting meat was assumed to be evidence of spontaneous generation. However, **it was later understood that worms did not appear on meat spontaneously, but were carried there by flies in the form of larvae, invisible to the naked eye.**

Even when Darwin wrote *The Origin of Species*, the belief that bacteria could come into existence from non-living matter was widely accepted in the world of science.

However, **five years after the publication of Darwin's book, Louis Pasteur announced his results after long studies and experiments, that disproved spontaneous generation, a cornerstone of Darwin's theory.** In his triumphal lecture at the Sorbonne in 1864, **Pasteur said: "Never will the doctrine of spontaneous generation recover from the mortal blow struck by this simple experiment."** [8]

For a long time, advocates of the theory of evolution resisted these findings. However, as the development of science unraveled the complex structure of the cell of a living being, the idea that life could come into being coincidentally faced an even greater impasse.

Inconclusive Efforts of the Twentieth Century

The first evolutionist who took up the subject of the origin of life in the twentieth century was the renowned Russian biologist Alexander Oparin. With various theses he advanced in the 1930s, he tried to prove that a living cell could originate by coincidence. These studies, however, were doomed to failure, and Oparin had to make the following confession:

Unfortunately, however, the problem of the origin of the cell is perhaps the most obscure point in the whole study of the evolution of organisms.[9]

Evolutionist followers of Oparin tried to carry out experiments to solve this problem. The best known experiment was carried out by the American chemist Stanley Miller in 1953. Combining the gases he alleged to have existed in the primordial Earth's atmosphere in an experiment set-up, and adding energy to the mixture, Miller synthesized several organic molecules (amino acids) present in the structure of proteins.

Barely a few years had passed before it was revealed that **this experiment, which was then presented as an important step in the name of evolution, was invalid, for the atmosphere used in the experiment was very different from the real Earth conditions.**[10]

After a long silence, **Miller confessed that the atmosphere medium he used was unrealistic.**[11]

All the evolutionists' efforts throughout the twentieth century to explain the origin of life ended in failure. The geochemist Jeffrey Bada, from the San Diego Scripps Institute accepts this fact in an article published in *Earth* magazine in 1998:

> *Today as we leave the twentieth century, we still face the biggest unsolved problem that we had when we entered the twentieth century: How did life originate on Earth?*[12]

The Complex Structure of Life

The primary reason why evolutionists ended up in such a great impasse regarding the origin of life is that even those living organisms Darwinists deemed to be the simplest have outstandingly complex features. The cell of a living thing is more complex than

all of our man-made technological products. **Today, even in the most developed laboratories of the world, no single protein of the cell, let alone a living cell itself, can be produced by bringing organic chemicals together.**

The conditions required for the formation of a cell are too great in quantity to be explained away by coincidences. However, there is no need to explain the situation with these details. Evolutionists are at a dead-end even before reaching the stage of the cell. That is because the probability of just a single protein, an essential building block of the cell, coming into being by chance is mathematically **"0."**

The main reason for this is the need for other proteins to be present if one protein is to form, and this completely eradicates the possibility of chance formation. This fact by itself is sufficient to eliminate the evolutionist claim of chance right from the outset. To summarize,

1. Protein cannot be synthesized without enzymes, and enzymes are all proteins.

2. Around 100 proteins need to be present in order for a single protein to be synthesized. There therefore need to be proteins for proteins to exist.

3. DNA manufactures the protein-synthesizing enzymes. Protein cannot be synthesized without DNA. DNA is therefore also needed in order for proteins to form.

4. All the organelles in the cell have important tasks in protein synthesis. In other words, in order for proteins to form a perfect and fully functioning cell needs to exist together with all its organelles.

The DNA molecule, which is located in the nucleus of a cell and which stores genetic information, is a magnificent databank. If the information coded in DNA were written down, it would make a

giant library consisting of an estimated 900 volumes of encyclopedias consisting of 500 pages each.

A very interesting dilemma emerges at this point: DNA can replicate itself only with the help of some specialized proteins (enzymes). However, the synthesis of these enzymes can be realized only by the information coded in DNA. As they both depend on each other, they have to exist at the same time for replication. This brings the scenario that life originated by itself to a deadlock. Prof. Leslie Orgel, an evolutionist of repute from the University of San Diego, California, confesses this fact in the September 1994 issue of the *Scientific American* magazine:

> ***It is extremely improbable that proteins and nucleic acids, both of which are structurally complex, arose spontaneously in the same place at the same time.*** *Yet it also seems impossible to have one without the other. And so, at first glance, one might have to conclude that life could never, in fact, have originated by chemical means.*[13]

No doubt, if it is impossible for life to have originated spontaneously as a result of blind coincidences, then it has to be accepted that life was **"created."** This fact explicitly invalidates the theory of evolution, whose main purpose is to deny Creation.

Imaginary Mechanism of Evolution

The second important point that negates Darwin's theory is that both concepts put forward by the theory as "evolutionary mechanisms" were understood to have, in reality, no evolutionary power.

Darwin based his evolution allegation entirely on the mechanism of "natural selection." The importance he placed on this mechanism was evident in the name of his book: *The Origin of Species*, By Means of Natural Selection…

Natural selection holds that those living things that are stronger and more suited to the natural conditions of their habitats will survive in the struggle for life. For example, in a deer herd under the threat of attack by wild animals, those that can run faster will survive. Therefore, the deer herd will be comprised of faster and stronger individuals. However, unquestionably, this mechanism will not cause deer to evolve and transform themselves into another living species, for instance, horses.

Therefore, **the mechanism of natural selection has no evolutionary power. Darwin was also aware of this fact** and had to state this in his book *The Origin of Species*:

> *Natural selection can do nothing until favourable individual differences or variations occur.*[14]

Lamarck's Impact

So, how could these "favorable variations" occur? Darwin tried to answer this question from the standpoint of the primitive understanding of science at that time. According to the French biologist Chevalier de Lamarck (1744-1829), who lived before Darwin, living creatures passed on the traits they acquired during their lifetime to the next generation. He asserted that these traits, which accumulated from one generation to another, caused new species to be formed. For instance, he claimed that giraffes evolved from antelopes; as they struggled to eat the leaves of high trees, their necks were extended from generation to generation.

Darwin also gave similar examples. In his book *The Origin of Species*, for instance, he said that some bears going into water to find food transformed themselves into whales over time.[15]

However, the laws of inheritance discovered by Gregor Mendel

(1822-84) and verified by the science of genetics, which flourished in the twentieth century, utterly demolished the legend that acquired traits were passed on to subsequent generations. Thus, natural selection fell out of favor as an evolutionary mechanism.

Neo-Darwinism and Mutations

In order to find a solution, Darwinists advanced the "Modern Synthetic Theory," or as it is more commonly known, Neo-Darwinism, at the end of the 1930s. Neo-Darwinism added mutations, which are distortions formed in the genes of living beings due to such external factors as radiation or replication errors, as the "cause of favorable variations" in addition to natural mutation.

Today, the model that Darwinists espouse, despite their own awareness of its scientific invalidity, is neo-Darwinism. The theory maintains that millions of living beings formed as a result of a process whereby numerous complex organs of these organisms (e.g., ears, eyes, lungs, and wings) underwent "mutations," that is, genetic disorders. Yet, there is an outright scientific fact that totally undermines this theory: **Mutations do not cause living beings to develop; on the contrary, they are always harmful.**

The reason for this is very simple: **DNA has a very complex structure, and random effects can only harm it.** The American geneticist B. G. Ranganathan explains this as follows:

> *First, genuine mutations are very rare in nature. Secondly, most mutations are harmful since they are random, rather than orderly changes in the structure of genes; any random change in a highly ordered system will be for* ***the worse, not for the better. For example, if an earthquake were to shake a highly ordered structure such as a building, there would be a random change in the frame-***

work of the building which, in all probability, would not be an improvement.[16]

Not surprisingly, no mutation example, which is useful, that is, which is observed to develop the genetic code, has been observed so far. All mutations have proved to be harmful. It was understood that mutation, which is presented as an "evolutionary mechanism," is actually a genetic occurrence that harms living things, and leaves them disabled. (The most common effect of mutation on human beings is cancer.) Of course, a destructive mechanism cannot be an "evolutionary mechanism." Natural selection, on the other hand, "can do nothing by itself," as Darwin also accepted. This fact shows us that **there is no "evolutionary mechanism" in nature.** Since no evolutionary mechanism exists, no such imaginary process called "evolution" could have taken place.

The Fossil Record: No Sign of Intermediate Forms

The clearest evidence that the scenario suggested by the theory of evolution did not take place is the fossil record.

According to the unscientific supposition of this theory, every living species has sprung from a predecessor. A previously existing species turned into something else over time and all species have come into being in this way. In other words, this transformation proceeds gradually over millions of years.

Had this been the case, numerous intermediary species should have existed and lived within this long transformation period.

For instance, some half-fish/half-reptiles should have lived in the past which had acquired some reptilian traits in addition to the fish traits they already had. Or there should have existed some reptile-birds, which acquired some bird traits in addition to the

reptilian traits they already had. Since these would be in a transitional phase, they should be disabled, defective, crippled living beings. Evolutionists refer to these imaginary creatures, which they believe to have lived in the past, as "transitional forms."

If such animals ever really existed, there should be millions and even billions of them in number and variety. More importantly, the remains of these strange creatures should be present in the fossil record. In *The Origin of Species*, Darwin explained:

> *If my theory be true, numberless intermediate varieties, linking most closely all of the species of the same group together must assuredly have existed... Consequently, evidence of their former existence could be found only amongst fossil remains.*[17]

However, **Darwin was well aware that no fossils of these intermediate forms had yet been found.** He regarded this as a major difficulty for his theory. In one chapter of his book titled "Difficulties on Theory," he wrote:

> ***Why,** if species have descended from other species by insensibly fine gradations, **do we not everywhere see innumerable transitional forms? Why is not all nature in confusion instead of the species being, as we see them, well defined?… But, as by this theory innumerable transitional forms must have existed, why do we not find them embedded in countless numbers in the crust of the earth?… Why then is not every geological formation and every stratum full of such intermediate links?*** [18]

Darwin's Hopes Shattered

However, although evolutionists have been making strenuous efforts to find fossils since the middle of the nineteenth century all over the world, **no transitional forms have yet been uncovered.**

All of the fossils, contrary to the evolutionists' expectations, show that **life appeared on Earth all of a sudden and fully-formed.**

One famous British paleontologist, Derek V. Ager, admits this fact, even though he is an evolutionist:

> *The point emerges that if we examine the fossil record in detail, whether at the level of orders or of species, **we find – over and over again – not gradual evolution, but the sudden explosion of one group at the expense of another.***[19]

This means that in **the fossil record, all living species suddenly emerge as fully formed, without any intermediate forms in between.** This is just the opposite of Darwin's assumptions. Also, this is very strong evidence that **all living things are created.** The only explanation of a living species emerging suddenly and complete in every detail without any evolutionary ancestor is that it was created. This fact is admitted also by the widely known evolutionist biologist Douglas Futuyma:

> *Creation and evolution, between them, exhaust the possible explanations for the origin of living things. Organisms either appeared on the earth fully developed or they did not. If they did not, they must have developed from pre-existing species by some process of modification. If they did appear in a fully developed state, they must indeed have been created by some omnipotent intelligence.*[20]

Fossils show that living beings emerged fully developed and in a perfect state on the Earth. That means that "the origin of species," contrary to Darwin's supposition, is not evolution, but **creation.**

The Tale of Human Evolution

The subject most often brought up by advocates of the theory of evolution is the subject of the origin of man. The Darwinist claim holds that man evolved from so-called ape-like creatures.

During this alleged evolutionary process, which is supposed to have started 4-5 million years ago, some "transitional forms" between man and his imaginary ancestors are supposed to have existed. According to this completely imaginary scenario, four basic "categories" are listed:

1. Australopithecus
2. Homo habilis
3. Homo erectus
4. Homo sapiens

Evolutionists call man's so-called first ape-like ancestors Australopithecus, which means "South African ape." These living beings are actually nothing but an old ape species that has become extinct. Extensive research done on various Australopithecus specimens by two world famous anatomists from England and the USA, namely, Lord Solly Zuckerman and Prof. Charles Oxnard, shows that these apes belonged to an ordinary ape species that became extinct and bore no resemblance to humans.[21]

Evolutionists classify the next stage of human evolution as "homo," that is "man." According to their claim, the living beings in the Homo series are more developed than Australopithecus. Evolutionists devise a fanciful evolution scheme by arranging different fossils of these creatures in a particular order. This scheme is imaginary because it has never been proved that there is an evolutionary relation between these different classes. Ernst Mayr, one of the twentieth century's most important evolutionists, contends in his book One Long Argument that "particularly historical [puzzles] such as the origin of life or of Homo sapiens, are extremely difficult and may even resist a final, satisfying explanation."[22]

By outlining the link chain as Australopithecus > Homo habilis > Homo erectus > Homo sapiens, evolutionists imply that each of

these species is one another's ancestor. However, recent findings of paleoanthropologists have revealed that Australopithecus, Homo habilis, and Homo erectus lived at different parts of the world at the same time.[23]

Moreover, a certain segment of humans classified as Homo erectus have lived up until very modern times. **Homo sapiens neandarthalensis and Homo sapiens sapiens (man) co-existed in the same region.**[24]

This situation apparently indicates the invalidity of the claim that they are ancestors of one another. The late Stephen Jay Gould explained this deadlock of the theory of evolution although he was himself one of the leading advocates of evolution in the twentieth century:

> *What has become of our ladder if there are three coexisting lineages of hominids (A. africanus, the robust australopithecines, and H. habilis), none clearly derived from another? Moreover, none of the three display any evolutionary trends during their tenure on earth.*[25]

Put briefly, the scenario of human evolution, which is "upheld" with the help of various drawings of some "half ape, half human" creatures appearing in the media and course books, that is, frankly, by means of propaganda, is nothing but **a tale with no scientific foundation.**

Lord Solly Zuckerman, one of the most famous and respected scientists in the U.K., who carried out research on this subject for years and studied Australopithecus fossils for 15 years, finally concluded, despite being an evolutionist himself, **that there is, in fact, no such family tree branching out from ape-like creatures to man.**

Zuckerman also made an interesting "spectrum of science" ranging from those he considered scientific to those he considered

unscientific. According to Zuckerman's spectrum, the most "scientific"—that is, depending on concrete data—fields of science are chemistry and physics. After them come the biological sciences and then the social sciences. At the far end of the spectrum, which is the part considered to be most "unscientific," are "extra-sensory perception"—concepts such as telepathy and sixth sense—and finally "human evolution." Zuckerman explains his reasoning:

> *We then move right off the register of objective truth into those fields of presumed biological science, like extrasensory perception or the interpretation of man's fossil history, where to the faithful [evolutionist] anything is possible – and where the ardent believer [in evolution] is sometimes able to believe several contradictory things at the same time.*[26]

The tale of human evolution boils down to nothing but the prejudiced interpretations of some fossils unearthed by certain people, who blindly adhere to their theory.

Darwinian Formula!

Besides all the technical evidence we have dealt with so far, let us now for once, examine what kind of a superstition the evolutionists have with an example so simple as to be understood even by children:

> *The theory of evolution asserts that life is formed by chance. According to this irrational claim, lifeless and unconscious atoms came together to form the cell and then they somehow formed other living things, including man. Let us think about that. When we bring together the elements that are the building-blocks of life such as carbon, phosphorus, nitrogen and potassium, only a heap is formed. No matter what treatments it undergoes, this atomic heap cannot form even a single living being. If you like, let us formulate an "experi-*

ment" on this subject and let us examine on the behalf of evolutionists what they really claim without pronouncing loudly under the name ***"Darwinian formula"****:*

Let evolutionists put plenty of materials present in the composition of living things such as phosphorus, nitrogen, carbon, oxygen, iron, and magnesium into big barrels. Moreover, let them add in these barrels any material that does not exist under normal conditions, but they think as necessary. Let them add in this mixture as many amino acids and as many proteins as they like. Let them expose these mixtures to as much heat and moisture as they like. Let them stir these with whatever technologically developed device they like. Let them put the foremost scientists beside these barrels. Let these experts wait in turn beside these barrels for billions, and even trillions of years. Let them be free to use all kinds of conditions they believe to be necessary for a human's formation. **No matter what they do, they cannot produce from these barrels a human, say a professor that examines his cell structure under the electron microscope.** They cannot produce giraffes, lions, bees, canaries, horses, dolphins, roses, orchids, lilies, carnations, bananas, oranges, apples, dates, tomatoes, melons, watermelons, figs, olives, grapes, peaches, peafowls, pheasants, multicoloured butterflies, or millions of other living beings such as these. Indeed, they could not obtain even a single cell of any one of them.

Briefly, **unconscious atoms cannot form the cell** by coming together. They cannot take a new decision and divide this cell into two, then take other decisions and create the professors who first invent the electron microscope and then examine their own cell structure under that microscope. **Matter is an unconscious, lifeless heap, and it comes to life with Allah's superior creation.**

The theory of evolution, which claims the opposite, is a total

fallacy completely contrary to reason. Thinking even a little bit on the claims of evolutionists discloses this reality, just as in the above example.

Technology in the Eye and the Ear

Another subject that remains unanswered by evolutionary theory is the excellent quality of perception in the eye and the ear.

Before passing on to the subject of the eye, let us briefly answer the question of how we see. Light rays coming from an object fall oppositely on the eye's retina. Here, these light rays are transmitted into electric signals by cells and reach a tiny spot at the back of the brain, the "center of vision." These electric signals are perceived in this center as an image after a series of processes. With this technical background, let us do some thinking.

The brain is insulated from light. That means that its inside is completely dark, and that no light reaches the place where it is located. Thus, the "center of vision" is never touched by light and may even be the darkest place you have ever known. However, you observe a luminous, bright world in this pitch darkness.

The image formed in the eye is so sharp and distinct that even the technology of the twentieth century has not been able to attain it. For instance, look at the book you are reading, your hands with which you are holding it, and then lift your head and look around you. Have you ever seen such a sharp and distinct image as this one at any other place? Even the most developed television screen produced by the greatest television producer in the world cannot provide such a sharp image for you. This is a three-dimensional, colored, and extremely sharp image. For more than 100 years, thousands of engineers have been trying to achieve this sharpness. Factories, huge premises were established, much re-

search has been done, plans and designs have been made for this purpose. Again, look at a TV screen and the book you hold in your hands. You will see that there is a big difference in sharpness and distinction. Moreover, the TV screen shows you a two-dimensional image, whereas with your eyes, you watch a three-dimensional perspective with depth.

For many years, tens of thousands of engineers have tried to make a three-dimensional TV and achieve the vision quality of the eye. Yes, they have made a three-dimensional television system, but it is not possible to watch it without putting on special 3-D glasses; moreover, it is only an artificial three-dimension. The background is more blurred, the foreground appears like a paper setting. Never has it been possible to produce a sharp and distinct vision like that of the eye. In both the camera and the television, there is a loss of image quality.

Evolutionists claim that the mechanism producing this sharp and distinct image has been formed by chance. Now, if somebody told you that the television in your room was formed as a result of chance, that all of its atoms just happened to come together and make up this device that produces an image, what would you think? How can atoms do what thousands of people cannot?

If a device producing a more primitive image than **the eye could not have been formed by chance,** then it is very evident that the eye and the image seen by the eye could not have been formed by chance. The same situation applies to the ear. The outer ear picks up the available sounds by the auricle and directs them to the middle ear, the middle ear transmits the sound vibrations by intensifying them, and the inner ear sends these vibrations to the brain by translating them into electric signals. Just as with the eye, the act of hearing finalizes in the center of hearing in the brain.

The situation in the eye is also true for the ear. That is, **the brain is insulated from sound** just as it is from light. It does not let any sound in. Therefore, no matter how noisy is the outside, the inside of the brain is completely silent. Nevertheless, the sharpest sounds are perceived in the brain. **In your completely silent brain, you listen to symphonies, and hear all of the noises in a crowded place.** However, were the sound level in your brain measured by a precise device at that moment, complete silence would be found to be prevailing there.

As is the case with imagery, decades of effort have been spent in trying to generate and reproduce sound that is faithful to the original. The results of these efforts are sound recorders, high-fidelity systems, and systems for sensing sound. Despite all of this technology and the thousands of engineers and experts who have been working on this endeavor, no sound has yet been obtained that has the same sharpness and clarity as the sound perceived by the ear. Think of the highest-quality hi-fi systems produced by the largest company in the music industry. Even in these devices, when sound is recorded some of it is lost; or when you turn on a hi-fi you always hear a hissing sound before the music starts. However, the sounds that are the products of the human body's technology are extremely sharp and clear. A human ear never perceives a sound accompanied by a hissing sound or with atmospherics as does a hi-fi; rather, it perceives sound exactly as it is, sharp and clear. This is the way it has been since **the creation of man.**

So far, no man-made visual or recording apparatus has been as sensitive and successful in perceiving sensory data as are the eye and the ear. However, as far as seeing and hearing are concerned, a far greater truth lies beyond all this.

To Whom Does the Consciousness that Sees and Hears within the Brain Belong?

Who watches an alluring world in the brain, listens to symphonies and the twittering of birds, and smells the rose?

The stimulations coming from a person's eyes, ears, and nose travel to the brain as electro-chemical nerve impulses. In biology, physiology, and biochemistry books, you can find many details about how this image forms in the brain. However, you will never come across the most important fact: Who perceives these electro-chemical nerve impulses as images, sounds, odors, and sensory events in the brain? **There is a consciousness in the brain that perceives all this without feeling any need for an eye, an ear, and a nose.** To whom does this consciousness belong? Of course it does not belong to the nerves, the fat layer, and neurons comprising the brain. This is why Darwinist-materialists, who believe that everything is comprised of matter, cannot answer these questions.

For **this consciousness is the spirit created by Allah,** which needs neither the eye to watch the images nor the ear to hear the sounds. Furthermore, it does not need the brain to think.

Everyone who reads this explicit and scientific fact should ponder on Almighty Allah, and fear and seek refuge in Him, for He squeezes the entire universe in a pitch-dark place of a few cubic centimeters in a three-dimensional, colored, shadowy, and luminous form.

A Materialist Faith

The information we have presented so far shows us that **the theory of evolution is incompatible with scientific findings.** The theory's claim regarding the origin of life is inconsistent with sci-

ence, the evolutionary mechanisms it proposes have no evolutionary power, and fossils demonstrate that **the required intermediate forms have never existed.** So, it certainly follows that the theory of evolution should be pushed aside as an unscientific idea. This is how many ideas, such as the Earth-centered universe model, have been taken out of the agenda of science throughout history.

However, the theory of evolution is kept on the agenda of science. Some people even try to represent criticisms directed against it as an "attack on science." Why?

The reason is that this theory is an indispensable dogmatic belief for some circles. These circles are **blindly devoted to** materialist philosophy and adopt Darwinism because it is the only materialist explanation that can be put forward to explain the workings of nature.

Interestingly enough, they also confess this fact from time to time. A well-known geneticist and an outspoken evolutionist, Richard C. Lewontin from Harvard University, confesses that he is "first and foremost a materialist and then a scientist":

> *It is not that the methods and institutions of science somehow compel us accept a material explanation of the phenomenal world, but, on the contrary, that we are forced by our a priori adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is absolute, so we cannot allow a Divine [intervention]...*[27]

These are explicit statements that **Darwinism is a dogma** kept alive just for the sake of adherence to materialism. This dogma maintains that there is no being save matter. Therefore, it argues that inanimate, unconscious matter brought life into being. It in-

sists that millions of different living species (e.g., birds, fish, giraffes, tigers, insects, trees, flowers, whales, and human beings) originated as a result of the interactions between matter such as pouring rain, lightning flashes, and so on, out of inanimate matter. This is a precept contrary both to reason and science. Yet Darwinists continue to ignorantly defend it just so as not to acknowledge, in their own eyes, the evident existence of Allah.

Anyone who does not look at the origin of living beings with a materialist prejudice sees this evident truth: **All living beings are works of a Creator,** Who is All-Powerful, All-Wise, and All-Knowing. **This Creator is Allah**, Who created the whole universe from non-existence, designed it in the most perfect form, and fashioned all living beings.

The Theory of Evolution: The Most Potent Spell in the World

Anyone free of prejudice and the influence of any particular ideology, who uses only his or her reason and logic, will clearly understand that belief in the theory of evolution, which brings to mind the superstitions of societies with no knowledge of science or civilization, is quite impossible.

As explained above, those who believe in the theory of evolution think that a few atoms and molecules thrown into a huge vat could produce thinking, reasoning professors and university students; such scientists as Einstein and Galileo; such artists as Humphrey Bogart, Frank Sinatra and Luciano Pavarotti; as well as antelopes, lemon trees, and carnations. Moreover, as the scientists and professors who believe in this nonsense are educated people, it is quite justifiable to speak of this theory as "the most potent spell in history." Never before has any other belief or idea so taken

away peoples' powers of reason, refused to allow them to think intelligently and logically, and hidden the truth from them as if they had been blindfolded. This is an even worse and unbelievable blindness than the totem worship in some parts of Africa, the people of Saba worshipping the Sun, the tribe of the Prophet Abraham (as) worshipping idols they had made with their own hands, or some among the people of the Prophet Moses (as) worshipping the Golden Calf.

In fact, Allah has pointed to this lack of reason in the Qur'an. In many verses, He reveals that some peoples' minds will be closed and that they will be powerless to see the truth. Some of these verses are as follows:

As for those who do not believe, it makes no difference to them whether you warn them or do not warn them, they will not believe. Allah has sealed up their hearts and hearing and over their eyes is a blindfold. They will have a terrible punishment. (Surat al-Baqara, 6-7)

… They have hearts with which they do not understand. They have eyes with which they do not see. They have ears with which they do not hear. Such people are like cattle. No, they are even further astray! They are the unaware. (Surat al-A'raf, 179)

Even if We opened up to them a door into heaven, and they spent the day ascending through it, they would only say: "Our eyesight is befuddled! Or rather we have been put under a spell!" (Surat al-Hijr, 14-15)

Words cannot express just how astonishing it is that this spell should hold such a wide community in thrall, keep people from the truth, and not be broken for 150 years. It is understandable that one or a few people might believe in impossible scenarios and

claims full of stupidity and illogicality. However, "magic" is the only possible explanation for people from all over the world believing that unconscious and lifeless atoms suddenly decided to come together and form a universe that functions with a flawless system of organization, discipline, reason, and consciousness; a planet named Earth with all of its features so perfectly suited to life; and living things full of countless complex systems.

In fact, in the Qur'an Allah relates the incident of the Prophet Moses (as) and Pharaoh to show that some people who support atheistic philosophies actually influence others by magic. When Pharaoh was told about the true religion, he told the Prophet Moses (as) to meet with his own magicians. When the Prophet Moses (as) did so, he told them to demonstrate their abilities first. The verses continue:

He said: "You throw." And when they threw, they cast a spell on the people's eyes and caused them to feel great fear of them. They produced an extremely powerful magic. (Surat al-A'raf, 116)

As we have seen, Pharaoh's magicians were able to deceive everyone, apart from the Prophet Moses (as) and those who believed in him. However, his evidence broke the spell, or "swallowed up what they had forged," as revealed in the verse:

We revealed to Moses: "Throw down your staff." And it immediately swallowed up what they had forged. So the Truth took place and what they did was shown to be false. (Surat al-A'raf, 117-118)

As we can see, when people realized that a spell had been cast upon them and that what they saw was just an illusion, Pharaoh's magicians lost all credibility. In the present day too, unless those who, under the influence of a similar spell, believe in these ridicu-

lous claims under their scientific disguise and spend their lives defending them, abandon their superstitious beliefs, they also will be humiliated when the full truth emerges and the spell is broken. In fact, world-renowned British writer and philosopher Malcolm Muggeridge, who was an atheist defending evolution for some 60 years, but who subsequently realized the truth, reveals the position in which the theory of evolution would find itself in the near future in these terms:

> *I myself am convinced that* ***the theory of evolution,*** *especially the extent to which it's been applied,* ***will be one of the great jokes in the history books in the future.*** *Posterity will marvel that so very flimsy and dubious an hypothesis could be accepted with the incredible credulity that it has.*[28]

That future is not far off: On the contrary, people will soon see that "chance" is not a deity, and will look back on **the theory of evolution as the worst deceit and the most terrible spell in the world.** That spell is already rapidly beginning to be lifted from the shoulders of people all over the world. Many people who see its true face are wondering with amazement how they could ever have been taken in by it.

... 'Glory be to You! We have no knowledge except what You have taught us. You are the All-Knowing, the All-Wise.' (Surat Al-Baqara: 32)

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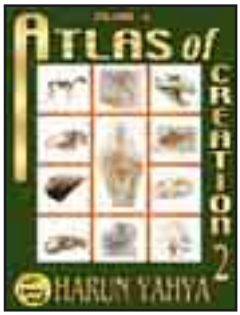

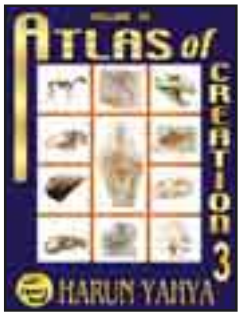

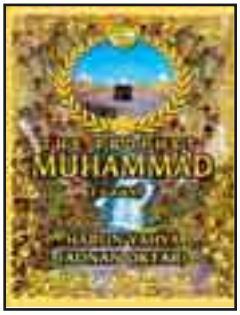

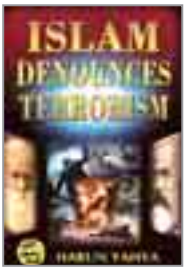

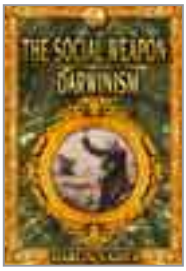

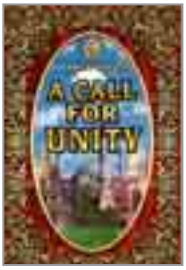

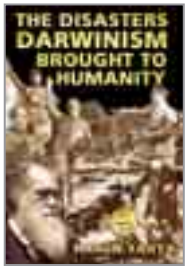

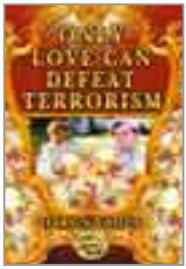

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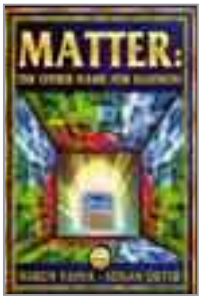
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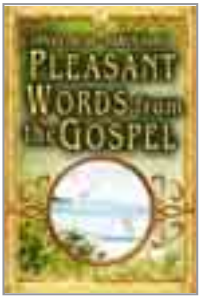
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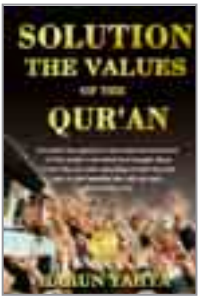
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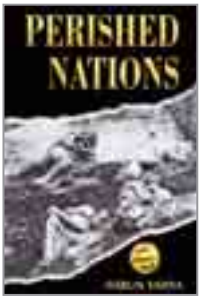
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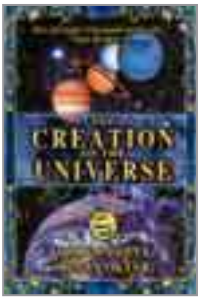
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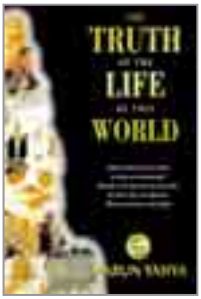
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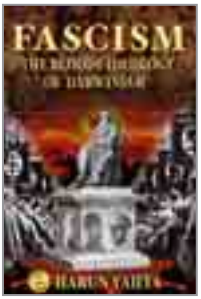
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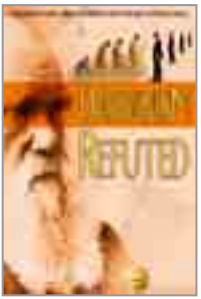
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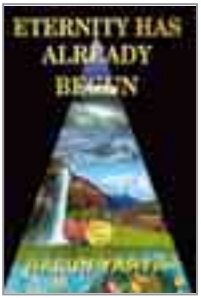
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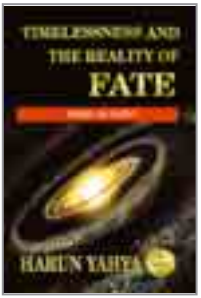
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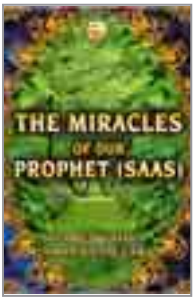
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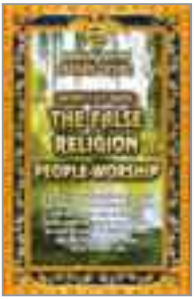
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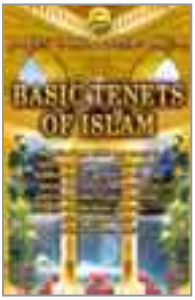
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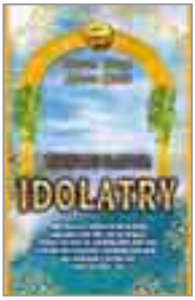
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www.evolutiontale.com
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VCD9: Signs of the Last Day
The Miracle in the Ant
VCD10: The Miracle in the Cell
Deep Thinking